The Churchman.

The Rev. HENRY N. HUDSON, M.A., Editor.] "The Church of the Living God, the Pillar and Ground of the Truth." [Vol. XXIV, No. 8.—Whole Number 1205.

JOHN HECKER, PROPRIETOR. NEW-YORK, APRIL 22, 1854. At No. 111 BROADWAY, In Trinity Building, Rooms 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows :

In Trinity Church..........................at 9 A. M. and 3 P. M.
St. Luke's Church.................. 8½ " 5 "
Church of the Nativity................ 9 A. M.
Church of the Annunciation.......... 9 "
[Sunday services, 10½ A. M. and 3½ P. M.
Church of the Holy Communion...... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, 8½ A.M.
Church of the Transfiguration......½ to 9 A. M. and 6 P. M.
Church of the Holy Apostles............ 9 "
Church of the Holy Innocents.......... 9 "
On Saints' days and other Festivals, 2d service 11 "
St. Luke's Church, Brooklyn........... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights....... 9 A. M.
St. Mary's Church, Brooklyn,........ at 5½ P. M.
and on Fridays and Holy Days at 8½ A. M.
Friday evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR APRIL.

23. First Sunday after Easter.
25. St. Mark the Evangelist.
30. Second Sunday after Easter.

MAY.

1. St. Philip and St. James, the Apostles.
7. Third Sunday after Easter.
14. Fourth Sunday after Easter.
21. Fifth Sunday after Easter : Rogation Sunday.
22, 23, 24 } Rogation Days.
25. Holy Thursday, or The Ascension of our Lord Jesus Christ. [Proper Psalms instead of the Psalms for the Day.]
28. Sunday after Ascension Day.

THE CHURCH AT HOME.

New York.—Between the 3d and the 11th of April, inclusive, the Rt. Rev. the Provisional Bishop confirmed as follows : St. George's church, Schenectady, *thirteen ;* Calvary, Burnt Hills, *five ;* St. Paul's, Charlton, *two ;* Christ church, Ballston, *seventeen ;* Bethesda church, Saratoga, *twenty-four ;* church of the Messiah, Glen's Falls, *six ;* St. James', Fort Edward, *eleven ;* in the Court House, at Sandy Hill, *five ;* church of the Epiphany, New York, *twenty ;* church du St. Esprit, French, *twenty-two ;* St. George's, Stuyvesant Square, *fifty-four ;* church of the Holy Apostles, *fourteen*, *two* of them being from the church of St. John Baptist ; St. Peter's, Brooklyn, *nine ;* church of the Transfiguration, New York, *twenty-nine*, *four* of them being from the church of the Incarnation ; chapel of the Theological Seminary, *seven*. Since the 11th, he has also confirmed *seventeen* in St. Clement's church, *forty-one* in St. Paul's ; church of the Holy Communion, *thirty-three ;* St. John's church, *twenty-seven ;* St. Mark's, *nine ;* All Saints, *twenty-five*. Whole number, 390.

Our readers will be glad to learn that the church du St. Esprit is in a very thriving condition. This is shown by the number confirmed. The church is said to have been much crowded on the occasion. All the services, the sermon, and the address to the candidates were conducted in French, the Rt. Rev. Prelate appearing to go through with it almost as smoothly as if it were his vernacular.

Last Sunday, being Easter, the Sunday-school children belonging to the parish of the Holy Trinity, Brooklyn, had a public celebration in the church. After religious services, the children presented by classes their Easter offerings, the envelope in each case bearing an appropriate motto, and stating the object for which the contribution was designed. The offerings amounted in all to $180, marked for various charitable purposes. The ceremony is said to have been of a most interesting character ; the design of it being not so much to raise a large sum of money, as to teach practically the great Christian duties of self-denial and liberality.

The parish of St. George's, Newburgh, under the conduct of their excellent rector, the Rev. Dr. Brown, who has gone in and out among them for 35 years, is sharing largely in the general prosperity ot the Church. Last summer they carried through a considerable enlargement and improvement of their church, furnishing it with new windows, a new organ, and other suitable accompaniments, within and without. Since that time, they have erected a large two-story Sunday-School building, of brick, 48 feet by 28, standing on the same lot with the church, and connected with it by a corridor. The boys' school-room is below, together with a comfortable Vestry-room and Parish library room. The girls' department is above, a Sunday-School library being accommodated on the upper landing of the stairway. The whole building is substantially and comfortably finished. The whole of the extra parochial expenses this year amount to over $9,000. We trust the day is not distant when further exertions in the same direction will be made. The room gained this year is already almost wholly occupied. It would not take long to fill *two* additional moderately sized churches, so strong has been the growth of the Church here, under its zealous and indefatigable rector.

Western New York.—The *Gospel Messenger* states that the parishioners of St. Peter's, Auburn, after having promptly paid the salary of their rector, the Rev. Dr. Cressey, presented him a check for $500 as an Easter offering. The act is creditable alike to both parties.

On the morning of Sunday the 9th, Bishop De Lancey visited Trinity church, Seneca Falls, and confirmed *seven* persons. In the afternoon of the same day, he was at St. Paul's, Waterloo, and confirmed *nine*. Within the past year, the church at Seneca Falls has been much repaired, fitted up, and furnished with a bell.

Maryland.—The building of St. James' parish, African, Baltimore, having been altered and enlarged, was dedicated by Bishop Whittingham, on Sunday the 19th of March. At the same time, *ten* persons were confirmed.

North Carolina.—The Rt. Rev. the Bishop of the Diocese held a confirmation in Christ church, Elizabeth City, on Sunday the 2d inst., giving the Apostolic rite to *twelve* persons.

From the Diocesan report as given in the *Journal* of the last General Convention, it appears that a legacy of $7,500 has recently been left to Christ church, Raleigh ; $2,500 to be applied in completing a new church, the rest in founding a Parochial school.

Ohio.—Bishop McIlvaine has lately confirmed as follows : Christ church, Dayton, *eight ;* St. Philip's, Circleville, *nine ;* St. Paul's, Chillicothe, *twenty ;* in all, 37.

The *Cleveland Plaindealer* of April 1st gives an historical sketch of Trinity church, the old edifice of which was burnt down a few weeks since. The parish, it seems, was first organized in 1816. The next year it was visited by the Rev. Roger Searle, of Plymouth, Connecticut ; at which time it numbered 13 families and 11 communicants. The first confirmation in the parish was held by Bishop Chase, in September, 1818. Mr. Searle continued to visit it occasionally till 1825, when the Rev. Silas C. Freeman, of Virginia, was called to officiate. In 1829 the church was built at a cost of $3,000, exclusive of the lot ; and some years later it was cut in two and lengthened by the insertion of some 15 or 20 feet. It was the first Church edifice erected in Cleveland. In 1830, Mr. Freeman was succeeded by the Rev. Mr. McElroy. From this time, it had frequent changes of ministers till 1840, when the Rev. Richard Bury became the rector, and continued so till 1846. He was succeeded by the Rev. Loyd Windsor, who resigned in September, 1853, at which time the Rev. Dr. Bolles was called, who entered upon his duties as rector in January. Since 1840, two other parishes, Grace church and St. Paul's, have grown up in the city. The sketch aforesaid has the following note-worthy paragraph respecting the old building :

> When Trinity was built it was acknowledged by all as "the Church," and among other duties which devolved upon it was to show "all the people" whence cometh the wind ; hence on each of its four pinnacles was planted a weather-cock, made according to contract, "of sheet iron, of such form as may be directed, but not to be as large or expensive as the one on the Court House." Such miserable taste met a fitting rebuke, for immediately, with a Catholic spirit, they each stood fixed pointing different ways, scorning the ignominious and unchristian task of watching the wind. Years since these stubborn weather-cocks were removed.

A short time previous to the fire, the building had been sold to the Baptists ; but as it had not been delivered to them, the loss, if there be any, has fallen upon the former owners. The greatest loss appears to have been the organ ; but this is probably more than covered by the insurance, which was $2,500. The parish has for some time been engaged in building a fine new church, which is expected to be ready for use in a few weeks.

While on this subject, perhaps we may as well remark that the *Western Episcopalian* perpetrates an editorial, somewhat lengthy and somewhat excited, in answer to what was stated by a correspondent of ours some weeks ago, touching the relative growth of the Church in Newark, New Jersey, and in Cincinnati. In vindication of Ohio, the writer makes appear that the small city of Cleveland has as many churches as the large city of Cincinnati ; and he attributes the great balance in favour of Newark to the circumstance of that city's being only a "suburb of New York." As he cannot so easily set down Cleveland as a suburb of New York, he does not explain the great balance in favour of that city. Perhaps we can help him here ; and as he is our brother, we feel bound to help him, if we can. The reason, then, we take to be this, that Cleveland is precisely that part of the Diocese which is least under the influence of the Ohio theology, and least trampled and subdued to the quality of Ohio Churchmanship. The Church, as might be expected, has thriven there, because, instead of aping the sects, and so justifying the war they have always been making upon her, she has stood on her own ground, worn her own nose, and looked with her own eyes ; in a word, because, being well-planted and well-neighboured, she has not suffered herself to be McIlvained to death. This is an important circumstance, and one that will readily explain a good many differences. When the Church undertakes to make headway, by virtually owning that she has always been in the wrong, so much so as to make it right to secede from her and set up against her, the effect cannot be and ought not to be any other than to strengthen and build up her enemies. And this is so very plain, that perhaps nothing could prevent one from seeing it, but a thorough pre-occupation of mind with the notion that what a man does has nothing to do with his justification. For if a man is to be saved merely on the strength of his election, irrespective of what he is or what he does, then it stands to reason that the growth of the Church in any particular place should nowise depend on how it is governed and taught.

Illinois.—A correspondent of the *Church Journal* gives the following interesting paragraph from Chicago :

> The Churchmen of Chicago have lately been edified by a visit from Bishop McCoskry. His visit was for the purpose of preaching one of a course of sermons to young men in St. James's church; but so great was the anxiety to hear him, he willingly yielded to the wishes of the people, and preached three times. In the morning, at Grace church, (the Rev. Mr. Swope's, now supplied by the Rev. Mr. McNamara,) to a large congregation, on the text—"Be ye doers of the word, and not hearers only." In the afternoon, in St. James's church, (the Rev. Mr. Clarkson's,) to young men, on the text—"I write unto you young men because ye are strong." The church was crowded to its utmost capacity with this interesting class of western population. They listened with attention, and we hope with profit, to the fervid appeals and earnest eloquence of the Bishop. He spoke of the futility of all mere associated human effort for the reformation of man, and honestly, fearlessly told them of the infidelity lurking beneath all combinations but that of the Gospel and the Church.
>
> In the evening, he also preached at Trinity, (Dr. Smallwood's,) to an overflowing housefull, on the command, "Love thy neighbour as thyself."

Michigan.—Between the 12th of February and the 30th of March, inclusive, Bishop McCoskry has confirmed as follows : Trinity church, Monroe, *two ;* St. Luke's, Coldwater, *three ;* Grace church, Janesville, *three ;* Christ church, Addison, *three ;* St. John's, Clinton, *one ;* Mariner's church, Detroit, *fourteen ;* Trinity, Niles, *ten ;* St. Luke's, Kalamazoo, *ten ;* Trinity, Marshall, *five ;* St. Paul's, Jackson, *five :* in all, *fifty-six*.

On the 5th of March, in St. Paul's church, Detroit, the Rev. William Munroe was ordained to the Priesthood, on presentation by the Rev. Charles Aldis.

Wisconsin.—The *Banner of the Cross* publishes an interesting and useful letter received by one of the Editors from the Rev. Dr. Cole of Nashotah. The main parts of the letter are as follows :

> If you should enter the harbour of Milwaukie, you would notice, as you looked upon the city from the deck of the boat, standing out most prominently, the tower, spire, and lofty roof of a church —St. John's church, built, by the Lord's blessing, upon the labours of a graduate of Nashotah. Nor is this the only church thus erected in the populous city of Milwaukie. Though not so prominent from the harbour, the edifice of St, James's church occupies a central position, beside one of the principal thoroughfares of the busy metropolis. Both St. John's and St. James's parishes are occupied by alumni of Nashotah.
>
> Continuing our course along the western shore of Lake Michigan, we reach, after a journey of 100 miles, Manitowoc, and find there one of the most beautiful churches in the North-west, built by the devoted labours of a graduate whom ill-health has caused to seek a more genial climate in Louisville, Kentucky. Continuing still northward, we come to the Oneida Reservation, and there find a large missionary station saved to the Church by another alumnus of Nashotah.
>
> Leaving the Lake shore, and travelling into the interior, we find at Lisbon a graduate officiating in a church built under his auspices. At Green Lake the like, and at Stevens' Point another graduate, in a new church built by the energy and faith of a layman.
>
> Leaving the diocese of Wisconsin, we find, in Chicago, Illinois, a graduate of Nashotah occupying a noble edifice, and numbering more than 200 communicants, to whom he is a pastor in this the land of their adoption.
>
> At Lima, in Indiana, we find a graduate of Nashotah, occupying a church built by another graduate, summoned to a larger and more prominent field of usefulness. Iowa has one of Nashotah's sons. Missouri, until his health failed, had another successfully labouring in her chief city. Kentucky, beside the one at Louisville, has another at Maysville ; who in less than one year has seen the church edifice consecrated, 15 confirmed, and communicants increased from 13 to 41. Ohio, Arkansas, and Mississippi, have also graduates from this same school of the prophets. It is needless to follow each one of the more than twenty ordained from this mission.
>
> Fourteen church edifices have been erected in the North-west by means of Nashotah, forming no small nor transient memorials of her existence. The fruits of this vine of the Lord's planting are abundantly scattered throughout this great missionary field. The streams from this fountain have made glad the city of our God.
>
> Nor is the good work to cease. Every year some are ordained, and sent forth to their labour of love and faith. As they go forth, others come to fill their places in the mission—to pursue similar studies, and in due time receive a part in the same ministry.
>
> To the results already apparent, *your* alms and offerings have greatly contributed. Each of the one-and-twenty graduates is indebted to *you* for his education. Whenever a church is built, under their auspices, *you*, in them, lay the corner stone, and rejoice in its consecration. When they baptize, present for confirmation, or administer the Holy Communion, they are not only the Lord's ambassadors, but, as it were, *your* agents in doing good. These almoners of Heaven's richest gifts, thus acting by your means their high and holy part, are yearly increasing. By them you are feeding the hungry with the bread of Heaven, clothing many with the garments of faith and righteousness, and preparing them to enter with you into the joy of our common Lord.

Missionary.—According to the last number of the *Spirit of Missions*, the receipts of the Domestic Committee during the month of March were $5,144 63 ; whole amount received since October last, $25,382 40. The receipts of the Foreign Committee for the month ending March 15th were $8,095 92 ; total since the 15th of June, $42,575 24.

The band of eight missionaries who sailed from Baltimore in November, arrived safe in Africa on the 18th of December.

Among the contributions of the last month, special mention is made of one of $100 for Africa and China, accompanied by the following note, respecting which, the Editor says,—"Who the contributor is, we have not the slightest conception ; and it is evident from the mode in which the remittance was made, that he has no intention of being known."

> The above is from a fund which [illegible] from the continued savings of a Mission. [illegible] his laying [illegible] of fees and presents, at the time they were [illegible] entire amount of fees received on Sunday, Tuesday, and Thursday, in every week ; also free-will offerings under peculiar providences ; one-tenth of his regular salary, and one tenth of the balance of his receipts during the year over his family expenses, and also of as many dollars as he is years old on each of his birthdays as they arrive.

THE CHURCH ABROAD.

England.—The Sixth General Report of the Ecclesiastical Commissioners has been published, and contains the following points :—

> The Commissioners have secured fixed instead of fluctuating incomes to the Archbishop of York and the Bishop of Peterborough ; and also for one of the present Canons and for the future Deans and Canons of the Cathedral Church of Ripon, the present Dean and three of the present Canons and the future Deans and Canons of the Cathedral Church of Peterborough, and the future Deans and Canons of the Cathedral Church of St. Paul, London, and of the Collegiate Church of St. Peter, Westminster.
>
> The Commissioners have continued to effect sales of reversions and purchases of leasehold interests, in accordance with the recommendations made in the year 1851 by the committee of the House of Lords on Church leaseholds.
>
> Six more districts have been constituted and endowed under the Church Endowment Act, 6 and 7 Vict., c. 37, since the last report, without aid from the fund under the control of the Commissioners.
>
> The Commissioners have received from the Bishop of Durham during the year to which this report relates, a further sum of £2,456 5s., which, added to his Lordship's former benefactions, makes an amount of £14,162 11s. 8d. ; and the whole has been applied, under the title of the "Maltby Fund," towards the erection of parsonage houses in the diocese of Durham.
>
> During the past year the Commissioners have received from the executors of the will of the late Henry Gally Knight, Esq., certain moneys, which were bequeathed by him for application to Church purposes. The bequest has been designated "The Gally Knight Fund."

At the first general meeting of the friends of the Society for English Church Missions to the Roman Catholics, recently held, it was stated "that the Society commenced its operations on the 5th of October last, and has 19 agents now employed under the superintendence of different Incumbents, in addition to which there are eleven Irish teachers labouring among the Irish Romanists in London, whose numbers are about 200,000."

A statement has recently been published by Archdeacon Denison, says the *John Bull*, in which he sets forth that the Rev. Jos. Ditcher, of South Brent, having brought his two sermons on the Real Presence, preached in Wells Cathedral, under the notice of the ecclesiastical authorities, had been called upon on the 9th of February by the Bishop of Bath and Wells to "state his specific charges in a formal shape," but had not up to the 20th of March done so. Archdeacon Denison then proceeds to re-affirm his doctrine on the subject in eight propositions, among which is the following :—

> That the Sacrament—*i. e.*, "the outward part or sign"—and "the inward part or Thing signified"—is given to and is received by all who communicate.

The Colonial Clergy Disabilities Bill, introduced into the House of Commons by the Solicitor General, the Chancellor of the Exchequer, and Mr. Peel, having passed to its third reading, our readers will be glad to have some account of it. It is entitled "A bill to relieve the Clergy of the United Church of England and Ireland, resident in the Colonies, from any Disability as to the holding of Meetings in such Colonies for the Regulation of Ecclesiastical Affairs therein." The preamble and single enactment are as follows :

> Whereas, by reason of the laws, statutes, and ordinances, which affect or bind the Bishops and Clergy of the United Church of England and Ireland, doubts may exist whether the Bishops and Clergy of the said Church, resident and performing spiritual duties in the colonial possessions of her Majesty, can lawfully hold or be present at meetings of the Bishops, Clergy, and lay persons professing to be members of the said Church in any colony, for the purpose of agreeing on rules and regulations touching Ecclesiastical affairs ; and it is expedient that such Bishops and Clergy should be relieved from any such disability ; be it declared and enacted by the Queen's most excellent Majesty, by, and with, the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, as follows :—
>
> No statute, law, rule, usage, or other authority of the United Kingdom, shall extend or be construed to prevent the Metropolitan of any province, or the Bishop of any diocese in the colonies of her Majesty, together with his Clergy and the lay persons of such province or diocese, being members of the United Church of England and Ireland, from meeting together from time to time for the purpose, at such meetings, of making or entering into any such regulations, agreements, or arrangements as local circumstances shall, in their judgment, render necessary for the management or conduct of Ecclesiastical affairs within such province or diocese ; provided always, that such meetings, or the regulations, agreements, or arrangements that may be made thereat, shall not obtain any force or authority from the enactments hereby made.

The fine old church of St. Michael, Oxford, has been re-opened by the Bishop of Oxford, after a thorough restoration by the diocesan architect.——The foundation-stone of a new church has been laid at Mylard, Essex, by the Earl de Grey, who has given to it £500 and an acre of ground for the site.

It appears, says the *Evening Journal*, from the census of religious worship, that of the 14,077 churches in England and Wales, there are no less than 4,740 which are open only once on a Sunday—more than a third of the whole number. They are mostly churches in the rural districts, but in no district can all who are disposed to go to church be absent from home at the same service. Inadequate endowments will hardly account for this deficiency, for there are but 1,354 incumbents who have not above £200 a-year. In all England and Wales there are only 732 churches that are open three times on a Sunday.

A correspondent of the *Record* takes the trouble to divide the names appended to the Gobat Protest under their respective dioceses, and gives the following as the result : Oxford, 100 ; Exeter, 98 ; Sarum, 65 ; Chichester, 59 ; Bath and Wells, 56 ; Bristol, 45 ; London, 44 ; Rochester, 41 ; Winchester, 34 ; Litchfield, 34 ; Ripon, 32 ; Lincoln, 31 ; Canterbury, 27 ; Peterborough, 27 ; Worcester, 25 ; York, 19 ; Durham, 16 ; Ely, 14 ; Manchester, 13 ; Chester, 12 ; Norwich, 11 ; Hereford, 11 ; Carlisle, 6 ; Llandaff, 3 ; St. David's, 2 ; St. Asaph, 2 ; Bangor, 0 ; Sodor and Man, 0.

In proof of the zeal of the late Bishop Denison (of Salisbury), it is stated that during his occupancy of the See of Salisbury, no less than twenty-eight new churches were erected where none previously existed ; thirty-three dilapidated edifices taken down and rebuilt ; and a very large number restored, reseated, enlarged, or altered in his diocese.

Scotland.—The following excellent and timely letter was sent by the Bishop of St. Andrew's, in answer to an invitation to attend the "Protestant Conference" held in Edinburgh on the 28th of February :

> *Trinity College, Glenalmond, Perth.*
>
> Gentlemen,—I beg to acknowledge the receipt of a printed circular, to which your names are attached, and which invites me to take part in a general Conference of the "Protestants of Scotland," to be held in Edinburgh, on Tuesday next.
>
> I had occasion not long since to make known my conviction, that if we who call ourselves "Protestants" are to come together at all for a religious purpose, and especially with any reasonable hope of withstanding the aggressions of the Church of Rome, we must come together first to bewail our mutual differences (so contrary to the command and will of God), and to endeavour, through His grace, to be at one among ourselves.
>
> Nothing would give me more satisfaction than to take part in any Conference which should have this object in view ; and I cannot but think that the present most critical state of religion in this country, which your circular partially points out, but which it concerns us also to consider in relation to the amount of practical ungodliness which prevails amongst us, and to the absence of agreement upon the great question of education, by which alone that ungodliness can be met, calls loudly for some attempt in that direction. It may be that our Heavenly Father would look mercifully upon us, and open up some way by which we might escape from the sea of evils upon which we are cast without chart or compass, if He saw that we were anxious, in the first place, to respect those frequent, most emphatic, and most affecting passages of His Holy Word, which require that we "all speak the same thing, and that there be no divisions amongst us."
>
> I cannot doubt that there are many members of your Committee who feel the truth of what I have ventured to say no less than I do. I see, for example, upon your list the name of Dr. Buchanan, whose lecture, delivered in London before the Evangelical Alliance, upon "The Causes of Schism," I have lately read with much interest. For my own part, I am inclined to go further than he has done in that argument, because I think it may be proved from Holy Scripture that formal permanent separation among Christians, especially among those of the same nation and language, is not justifiable upon *any plea*. But, however this may be, I could not but admire the ability, and still more the truly Christian spirit, with which the essay is composed ; and I should expect to derive no little pleasure and benefit, if an opportunity were afforded of our communicating together upon the points on which I at present differ from him.
>
> I am fully prepared to adopt the language which I find used in the "Requisition" you have sent me, with respect to the system of the Papacy, viz., "that it is fatal to the peace and prosperity of nations, and is doomed to destruction in the Word of God." But—not to mention that we have amongst us other and more common evils, which are also fatal to our peace and welfare as a nation, and which are most offensive (we must believe) in the sight of God,—I cannot concur with your Committee in casting upon our governors in the State the sole blame for the encouragement which has latterly been given to that system. In my opinion, *we*—especially such of us as are Preachers of the Gospel—must take the larger share of that blame upon ourselves. The main cause of the measures we condemn is not that our rulers are so ill-disposed or so "infatuated," as you complain ; but that *we*—"Protestant Ministers," and "Protestant congregations,"—have disabled them by our divisions from following up the only safe, and only Christian policy, which the wisdom of our forefathers had bequeathed to us. I do not mean a policy of persecution or of intolerance, God forbid ! but the policy which aimed to give effect to the revelation of Christianity as an undoubted fact, and to exhibit the necessary consequences of that fact in their true and most perfect form. With regard to one, at least, of the most distinguished members of the present Government, we know that dissensions among "Protestants" left him (as he thought) no alternative but to reconsider and to change the whole course of his principles and conduct as a public man, in respect both to *the Jew*, on the one hand, and to *the Romanist*, on the other ; and the eloquence of that eminent Statesman, who formerly withstood the grant to the College of Maynooth, may now be expected to support this new measure for the endowment of "Popish Chaplains"—not, however, from "obstinacy" or infatuation on *his part* but (I fear it must be said) on *our own*.
>
> My conviction, therefore, is, that if we desire our rulers to do what is right as regards the Gospel of Christ, we must first set them the example, by doing so ourselves. If we require them to take cognisance of Religious Truth, we must ourselves accept that Truth as one, even as the Scripture teaches "there is one body and one spirit," &c. ; otherwise we afford them only too plausible a pretext for declining to take notice of religious error, however mischievous, or however anti-Christian. Acting upon this principle, we cannot fail to succeed ; but in no other way can we hope to meet the exigencies of the present crisis, or to take up a position against the adherents of Rome, which will not expose our own weakness rather than reduce their strength. Looking, as we must, for help from above, how can we expect to go forth and prosper as in *a common cause*, when we *cannot communicate* together as Christ's disciples in the only true badge and bond of Christian fellowship ? "Schisma est unitas vobis" will be their taunt against us ; and though we may reply, and reply most truly, that their forced and unscriptural unity is the prime cause of the rents that have been made in all the Churches of Christendom, what will this avail us if *that taunt be true* ?
>
> I have been encouraged to trouble you with this letter, and am intending also to make it public, in consequence of the invitation which your circular contains, that "the friends of the cause should express their opinions through the press, as well as by letter to your Society." I am, Gentlemen, your faithful servant and brother in Christ,
>
> Charles Wordsworth,
> Bishop of St. Andrews, Dunkeld, and Dunblane.
>
> To the Secretaries of the "Protestant Conference," &c.

It is only through woe that we are taught to reflect ; and we gather the honey of worldly wisdom, not from flowers, but thorns.

THE WORLD ABROAD.

England.—Suspense is at last ended. Negotiation is exhausted and laid aside. The last summons of the allied Powers to the Czar met with a contemptuous silence that has effectually closed the door to all further peace projects until some hard fighting has modified the present position of affairs. As soon as the messenger to the Court of St. Petersburgh returned home with the answer of "No answer," the Queen sent a message to both Houses of Parliament announcing the failure of negotiations, and the consequent necessity of adopting other means to check the aggressions of Russia on the dominions of a friendly power. This was speedily followed by the publication of a fuller declaration of War, setting forth at length the points at issue, the patient endeavours for their amicable settlement, and the reluctance with which recourse is now had to force of arms, in conjunction with her allies, for the defence of the Sultan. The message was responded to in both Houses by an address to the Queen, which the members of each house went in procession to present. A very full and interesting debate took place in both Houses of Parliament, in which much light was thrown upon the origin causes, and probable results of the war. The preparations for the pending struggle continue with unabated activity. Troops were being rapidly forwarded to Malta and thence to Constantinople, and all that modern science and the most humane consideration can suggest for ameliorating the sad effects of war, in the care of the sick and wounded, are being made. The Declaration of War had been telegraphed to Admiral Napier, with instructions to commence hostilities.

The Bill to double the Income Tax has passed the House of Commons.

The death of the Duke of Portland is announced.

The Crystal Palace at Sydenham was to be opened on the 24th of May, by the Queen in person.

France.—Proceedings of a similar nature to those in England, on the Czar's treatment of the *ultimatum*, took place in the French Legislature at about the same time. The Minister of State having read to the Corps Legislatif in the name of the Emperor, a message announcing that the final resolve of the Cabinet of St. Petersburg had placed Russia in a state of war with France. The Emperor also declared that the whole responsibility of the rupture rested with the Russian Government. The message was received with every expression of adhesion by the whole body. The President then went on to say, that the Emperor relied on the support of the Legislative body, as well as on that of all France, under the grave aspects of affairs. This intimation was also received with loud cheers, and the Assembly broke up, with shouts of Vive l'Empereur. Another communication to the same effect, was also made to the Senate, where it was received with the same enthusiasm. Both powers have declared their intention not to issue letters of marque ; France, however, limiting the declaration to American vessels.

15,000 French troops had already embarked, and the remainder of the Army, 50,000, will be in Turkey by the 1st of May. 4000 were landed at Gallipoli on the 20th ult.

Austria.—Both Austria and Prussia still preserve their non-committal attitude and hesitating policy. But it is a position more easily assumed than maintained. The chances of war will soon give a shape to affairs which will render so tame a policy as undesirable and unprofitable as it now appears unnatural. And already although Austria continues to refrain from any action that can be construed into committing herself to either side, it is asserted that the passage of the Danube by the Russians has given her a much greater inclination to side with the Western Powers.

Italy.—The Duke of Parma has been assassinated. In consequence of his death, the Duchess is Regent during the minority of her son Robert. The Ministry is dissolved, and Baron Ward ordered to quit the country forever. His expulsion pleases the people. M. Salati is appointed Minister of Foreign Affairs, and M. Palavicini of the Interior.

Russia and Turkey.—The Czar having turned his back upon the final summons of the Allied Powers, nothing but war remains, and of war we are about to have enough. Already the prospect of new participants in the struggle has infused activity into operations at the seat of war. The Allied forces are moving rapidly to the scene of hostilities, and the Russians, as if to anticipate their arrival and strike an effective blow ere they can prevent it, have effected the passage of the Danube at three points. In one of their attempts at crossing, at Oltenitza, they were repulsed with a loss of 3,000 men. On the very day, the 22d, when the Russians commenced to cross the Danube, Omar had intended to attack the Russian headquarters at Pojana. A plan of the battle was drawn up, and the entire force put under command of the French Colonel Drew, but the Russian movement disconcerted the plan.

Not less than 50,000 Russians are said to be now on the Turkish side of the Danube.

The Treaty of the Triple Alliance between France, England and Turkey, was signed on the 12th of March at Constantinople. The Sultan recognizes the right of property to the Rayahs and grants other concessions to them. The Treaty will be published at Constantinople after arrival of the Allied Troops.

The Greek insurrection was reviving, but the Turks hold the fortress and have 8,000 troops in Epirus. They have as yet had only one or two unimportant rencontres with the insurgents. *An Anglo-French occupation of the country was not improbable.* Envoys were daily expected at Athens with the final commands of the English and French Governments.

The Turkish Minister had demanded his passports and left Athens.

"Work and Wait."—The invisible Lord of the Church bindeth not His workings to the hasty requirements of man's impatience. While men do all that appertains to their own position in the Church to do for the vindication of truth, and the purification of the Church, faithfully beseeching God in their prayers to strengthen what remains, and fill up whatever may be wanting to the full perfection of the Church, in which He has placed them, they may be well content to live on, and die, with many questions unsolved, and many difficulties unredressed. He who laid in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation, and thereupon, on the foundation of the Apostles and Prophets, maketh His Church to grow unto an holy temple in the Lord, warns us that *he that believeth shall not make haste*, or be impatient ; or, as the words are thrice quoted in the New Testament, *shall not be ashamed :* ashamed, that is, of the haste and impatience, showing want of faith, which would try to hurry the movements of Him with whom a thousand years are as one day, and one day as a thousand years. If indeed men would once take deeply into their minds the thought that God is trying, by these difficulties and anomalies which He suffers (the means of Divine grace and holy living being meanwhile fully and freely offered to them), whether those whom he has providentially placed in a position to know, and do, and spread among others the knowing and doing of His will, have *spiritual faith* in Him who hideth Himself away from carnal sight, on whom they are builded :—whether, that is, they will work on in what is, surely His work, meekly, bravely, and faithfully, in prayer sanctifying themselves, and feeling how unworthy they are to demand more or speedier light or satisfaction than it may please God to give them, it would seem hardly possible that they should speak and act as, alas ! there can be no doubt that many have spoken and acted amongst us within the last years.—Moberly.

Man has a free-will, but it extends no further than his power.—Morgan.

Imperfect in original

SICILY.

From "Idyls of the Isles"—an unpublished work, by the Rev. W. A. White.

While sailing in Messina's bay,
Beneath the sun's declining ray,
How sweet it is at vesper time
To hear the minster's distant chime,
And o'er the rippling waves to see
Castle and mansion, tower and quay.

Cathedral dome and palace bright,
With marble walls of purest white,
Seem fairer 'mid the deep green shade
Of forest trees behind them laid;
While glowing on the cloudless sky,
The convent crosses shine on high.

Catania on the eastern shore
Still sits in all her pride of yore,
'Neath Etna's high and dreary cone,
Which, far above her upper zone
Of never-failing ice and snow,
Contrasts with those rich hills below,
Where fairest fruits and groves are seen,
With smiling hamlets set between.

Proud mountain, from thy glorious height
What varied scenes enchant the sight!
Across the straits, we view afar
Thy verdant coasts, Calabria;
Lipari's isle, with lurid glare,
Gleams on the dashing billows there,
Whose flame upon the ocean vast,
Like some revolving light is cast;
And 'neath our feet, the plains below
With countless silvery currents glow;
'Mid fertile fields and rosy bowers,
Smile the gay towns and sacred towers,
While far beyond those forests green
Is distant Malta dimly seen.

But hark! the deep-toned midnight bell
Must be our signal of farewell;
Pray, ye that holy vigils keep,
Our barque be guided on the deep;
We leave your happy shores at dawn,
When breezes freshen with the morn;
Then gliding through the straits again
We sail upon the azure main,
To hear, when summer days are o'er,
Sicilian hymns and chimes no more.

COMMUNICATIONS.

For The Churchman.

UNCHURCHING.

"The unchurching dogma" is a phrase which has recently been introduced as an expression of party censure, and to convey the idea of great uncharitableness. I apprehend that the strictly proper meaning of the word unchurch is, to exclude from the Church, and thereby deprive of Church character and privileges, by an authoritative act of discipline. This, if not just, and in strict compliance with law, or if administered with vindictive or inimical purposes or feelings, is uncharitable in a very sinful degree. Otherwise, it is a high and important duty. This, however, is not the usually intended meaning of what is called the unchurching dogma.

Unchurch, besides its primary, has, like many other words, a secondary meaning. This refers, not to a positive act, but to the logical consequence of a doctrine or opinion. If this consequence is a legitimate one, it has no moral character. It is neither charitable nor uncharitable. It does nothing. It merely shows a fact necessarily resulting from something else said or done. If I honestly believe the system of Popery to be antichristian, I do not anti-christianize the Papists. This is the necessary result of their anti-christian errors. They are to blame for it, not I.—If I honestly believe socinianism to be infidelity, I do not infidelize the Socinians. This is the necessary result of their Socinian errors. They are to blame for it, not I.—If I honestly believe that the Mormons, though professing—and I have no right to say not sincerely professing—to be "The Church of Jesus Christ of Latter Day Saints," have such things incorporated into their system that I cannot conscientiously believe them to be a Church of Christ at all, I do not, in a way which implies any act on my part, of either will or deed, unchurch them. This is the necessary result of their unchurch-like system. They are to blame for it, not I.—If I honestly believe that the Quakers, in utterly renouncing visible ordinances and an outwardly appointed ministry, cannot be a Christian Church, I do not, in the sense above mentioned, unchurch them. This is the necessary result of their wanting what is essential to a Church. They are to blame for it, not I.—If I honestly believe of any communion, that it lacks such a ministry, and such sacraments as I conscientiously think Christ established as entering into the constitution of His Church, I do not thus unchurch them. This is the necessary result of their wanting the ministry and sacraments of the Church. They are to blame for it, not I.

On this latter point, the writer thinks it no more than just to remark, that as far as his observation, for many years past, has extended, the question of *the necessity of ordination*, in order to one's being rightly accounted or taken to be a lawful minister of Christ, is reduced to this: Either ordination on the principles of the Apostolic Succession, that is, by a Bishop deriving his authority by regular transmission from the Apostles, is necessary; or no particular ordination is necessary. I am not aware that any of the opponents of the doctrine of the Apostolic Succession hold, of any particular ordination, that it is necessary to justify the admission of any one's claim to being a Christian minister. It is believed that on the principles of the opponents of that doctrine, it is uncharitable and wrong to question the ministerial authority of any one, however ordained, or whether ordained or not, who has been the received pastor of a congregation of professing Christians, is of good religious and moral character, has preached (particularly if it has been powerfully and efficiently) what is deemed sound doctrine, and has been faithful and useful in the various departments of clerical duty. If this is so, it ought to be distinctly understood, that the actually existing question *of principle*, on this point, is between episcopal ordination and no ordination, except as a solemn and proper, but unessential, form.

The late Rev. Mr. Mines, in his work entitled "A Presbyterian Clergyman Looking for the Church," pages 153, 154, states that while travelling in Europe, being himself the Presbyterian clergyman of his book, he spent a Sunday at Geneva, when the Communion was administered in the principal (Presbyterian) church there—the church of which John Calvin had been the pastor. He received the Communion. Another American Presbyterian clergyman, the Rev. Dr. Potts, of this city, declined doing so, alleging his opinion that "the Church in Geneva had exceeded the limits within which a Church continues to be a Church of Christ." In other words, because of his conscientious belief that the Genevan Church lacked, and even opposed, what he considered essential to the being of a Church, he, in the very prevalent sense of the term, *unchurched* the Presbyterian Church of Geneva. Was he uncharitable for this? Certainly not. This was the necessary result of its defection. *It* was to blame, not *he*. Rather it should be said, the blame lies originally at the door of the organizers of that Church at the Reformation. It furnishes a part of the melancholy evidence, so extensively afforded, of the heretical and infidel tendencies of the uncatholic and unscriptural principles on which the reformation was generally conducted on the European continent. The faithful warning of history, and of the experience of the present age in Europe and America, justifies sad forebodings of the result to the cause of the Gospel, of the efforts now making to carry out the same principles among the ancient oriental Churches.*

To those who think that every body of men who claim to be a Church, is not therefore to be necessarily received and owned as a Christian Church; but that there are some things essential to such a Church, the want of which makes such a body not a Church; this matter of unchurching stands thus:—If I conscientiously believe that a body of professing Christians, calling themselves a Church, are deficient in what is essential to a Christian Church, I am not uncharitable for thinking so, and avowing and acting upon the belief; provided I do not think, speak, or act, harshly and unkindly respecting *themselves* personally—do not charge them with being wilfully and knowingly thus deficient—do not denounce them as deserving for their errors the wrath and damnation of Him who knows all the palliations of error, and is long suffering and full of compassion, and of Whose mercy I stand myself so much in need, that I will gladly hope it may be experienced by others. Of course, the consequence of this their position is, that they are *not* a Christian Church—and in a certain sense of the word *unchurch*, my believing that they hold a position, of which this is a consequence, may be said to unchurch them. But this, though perhaps, through custom, an *admissible*, is certainly a very *anomalous* and *improper* use of the word. It represents me as doing that which I have no hand in doing. It refers to a consequence over which I have no control. It cannot therefore be uncharitable. This principle is constantly acted upon even by many who complain the loudest of its application, when own the result runs counter to their views and feelings. They know that they often feel compelled to think others wrong who think themselves right; and to believe that in being thus wrong they contradict their own professions; in other words, are not what they profess to be, and honestly think they are: are not, for instance, evangelical, or truly protestant. Would those who take such views of their Christian brethren think it right to be charged with uncharitableness? The ground they take is precisely, in principle, the "unchurching" so much complained of.

There is a passage in the Preface to our Book of Common Prayer often quoted by those who wish to make it appear that the "unchurching dogma" is not only very uncharitable, but also a departure from the avowed doctrine of the Church. The passage occurs where the Preface is referring to our country's recently acquired independence, and is in these words: "The different religious denominations of Christians in these States were left at full and equal liberty to model and organize their respective *Churches*," &c., &c. Therefore, it is argued, the Prayer-Book acknowledges all these "different religious denominations of Christians" as Churches, that is, as component organized parts of "The Holy Catholic Church," the "One Catholic and Apostolic Church," of our Creeds. No one will deny that the preface here refers to all who, as "religious denominations of Christians," avail themselves of the civil privilege of organization on principles approved by them. This privilege embraces Mormons, Socinians, Universalists, Hicksites, and all others who call themselves Christian denominations. What member of the Church will gravely contend that the preface to the Prayer-Book means here to grant that each and every one of these is a part of that Church which our nineteenth Article of Religion describes as "a congregation of faithful men, in the which the pure word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same?" Who that believes in the evangelical character of our denomination, if they please to call it so, will charge it with thus admitting that these and all other societies claiming the Christian name, are parts of "the Church of the Living God, the pillar and ground of the truth?" Every good man who wishes to consider Episcopalians as evangelical Christians, will take for granted that this cannot be meant; and that the words here employed by the Church must have another reference. They have this; and it is not difficult to ascertain it.

The Church here obviously refers to the *civil* rights accruing to all, of every religion, by the independence of these States on any foreign power, and their freedom from the authority and control of an established Church. It accordingly, in referring to the privilege possessed by all, of security for their civil rights and secular possessions, in any organization they may form for religious purposes, not inconsistent with their civil allegiance, uses the word Church as the law uses it, that is, as any organization by men professing to be Christians, for public worship and religious instruction.

This word, besides its proper sacred meaning, dear to all true Christians, too dear to be trifled with or profaned, has, in our language, as have its originals in Hebrew and Greek, various other significations, and is frequently applied in the Bible to assemblies of men for any purpose: even as the word "God" is often applied in the Bible and elsewhere, to beings who have nothing but mere being, in common with the Great Supreme. In Acts xix. 37, the Greek word ιεροσυλους, which Parkhurst says means *robbers of a temple, sacrilegious persons*, and which there clearly means those thus guilty towards *heathen temples*, the English translators of the New Testament render "robbers of *Churches*." Are we to understand them, and the Church in adopting their language in her public services, as meaning to imply that those temples were Christian Churches?

Our Lord, in Revelation ii. 9, and iii. 9, calls certain persons "the synagogue of Satan." The word here translated "synagogue," is, except in these two places and one other, applied in the New Testament, exclusively, to buildings appropriated to the worship of the Jews, or to congregations assembled for such worship, or to meetings connected with the ecclesiastical polity of the Jews. In that one other place, it is applied to a congregation of converts from Judaism to Christianity. The application of the term in these passages of the Revelation, is surely no reason for not maintaining that the persons thus called a synagogue, or, as we should say, a Church, were, nevertheless, fit subjects of the farther language applied to them in the same passages: "which say they are Jews, and are not, but do lie," and "are of Satan."

The correct understanding of this language of the preface to the Prayer Book, is important, in reference not only to those who seek to justify by it very latitudinarian and unscriptural notions respecting the Church; but to those also whom it offends because of its supposed inconsistency with sound catholicism. Its effect on both is owing to a wrong view of its proper intent and bearing.

B. T. O.

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* Mr. Mines's own view of this case at Geneva is thus given by him: "With the views which I held even then, that the unworthiness of the minister or of the congregation could not invalidate a sacrament, and on the ground that the creed yet remained as the Reformation had left it, and therefore that the Church was a Church of Christ, I remained in the Cathedral, and endeavoring to feel my own unworthiness rather than that of the minister, I received the Communion without the smallest scruple." It is worthy of remark that Dr. Potts, a few years after, spoke very harshly of the Rev. Dr. (now Bishop) Wainwright, for "*unchurching the Church of Switzerland.*"

LETTERS FROM CALIFORNIA—No. 8.

SAN FRANCISCO.

We think the first thing which strikes a stranger with surprise, on passing through the streets of San Francisco, is the elegance of many of the buildings. In Montgomery street, there are massive edifices of granite, and cut brown stone, which could hardly be surpassed by our old cities at the East. The first generation of houses was of course of the frailest kind—the mere temporary expedients of settlers, and but one remove from the tents in which they had been living. The great fires which desolated the city swept these away, for they burned like tinder, but cleared the ground for more substantial dwellings. Houses were imported from abroad in large numbers. One of white granite, seventy feet front, and three stories high, was prepared in China, the stone all cut, and ready to be put up. The first company of Chinamen who came out were imported with it, to erect the building. There is a large wooden house, the second story of which projects ten feet over the first, and to one who has been on the Rhine, recalls at once reminiscences of the "Fatherland." It was brought out by some Germans. There is one from Belgium. That large, chateau-looking building, on the hill, just back of the city, came from France. Every little while you meet with a house half composed of minute panes of glass, which unmistakeably shows its Chinese origin. Walk through Mission street, and on each side of the way are neat and pretty cottages—there must be a dozen in all—all exactly alike, which were sent out from Boston to be put up.

Every month witnesses a striking change in the outward appearance of the city—a change so great that a six months' absence seems to have prepared a new city for one who is returning to it. The high hills are levelled and thrown into the valleys—grading is going on in all directions—finer buildings erecting, and on every side the night scarcely brings pause to the busy march of improvement. There is a degree of elegance visible in the manner of life, which would surprise those at the East, who look upon California as the outpost of civilization. I believe the day is not far distant when San Francisco will be one of the most luxurious cities in the world.

The whole tone of society, indeed, is rapidly altering, and one who forms his opinion from the accounts of four years ago must be widely mistaken. Then, it was a city composed almost entirely of men. There were no accommodations for ladies, and the gentler sex would have been sadly out of place among the hardships which marked those days. Then, we are told, a lady in the street was an object of wonderment, and all stopped and turned round to look at her. The great disproportion between the sexes still continues, though it is rapidly decreasing. At the last census, two years ago, the result was about 30,000 males, and 5,000 females—a curious anomaly, never probably seen in any city before. In the usual proportion, there were men enough in San Francisco for a city of 150,000 inhabitants. The population now is estimated at over 60,000. Every steamer brings out ladies and families, domestic ties are forming or renewing here as elsewhere, the softening and refining influence of female society is becoming more felt, and San Francisco is rapidly settling down to be like every other civilized city. You may dine out with friends, or attend a little *reunion* at their houses, and nothing be visible in the outward appearance of everything, or the tone of elegance which prevails, to remind you that you are not in New York or Boston. Look at the equipages as they drive through the streets, and you will feel that, for the beauty of the horses, at least, you have never seen their equal in any city.

There is something about San Francisco, which, strange as it may sound, constantly reminds me of Paris. There is a freedom from the stiffness and conventionalities of the eastern cities, and a visible liveliness not seen there. The splendid *cafes* and *restaurants* are before you on every street, always open, and filled with company, in a way not seen in our older cities, where life has settled down into a regular round. Families live more in the foreign style, by occupying apartments. The population has come together from every civilized nation on the earth, and from some which can scarcely claim that character. Every State in our country is represented, and every nation of Europe. There are thousands of Chinese, who occupy streets entirely appropriated to them, and as you walk through and see them at all their various employments, you could imagine yourself in Canton. Now and then, you see the Asiatic look of the Malays and Hindoos. The islands of the Southern seas have contributed their proportion. It is curious how near you seem to be to divers odd places which you have only read about before. Placards are up over the streets, giving notice of the sailing of ships for Australia and New Zealand. A steamer was advertised last week to go on a pleasure excursion to the Sandwich Islands, to be absent but thirty days, and this morning, in the Post Office, I was quite startled by hearing one of the porters call out—"Which is the Sandwich Island mail?"

Everything here, however, is in a state of intense excitement. The active and energetic have thronged here from all parts of the world, and there is a rush and hurry to grasp sudden fortunes. The blanks in the lottery are of course innumerable, yet the prizes are sufficient to keep alive the hopes of all. Men who five years ago were worth nothing, now count their wealth by millions. I know one whose income is estimated at *eighteen hundred dollars a day*, while there are numbers who probably have a thousand dollars a day. The changes in property have been almost incredible. I pass every day a square which five years ago was sold for $12: it is now worth $600,000. It is impossible, indeed, to pourtray to the dwellers at the East, the tone of feeling in a city of 60,000 inhabitants, all thrown together in the last few years, without time yet to form local attachments or associations. Almost everybody looks forward to going back when the fortune has been made, and they talk of "going home", just as the old English colonists used to talk of England. And yet nine-tenths of them will live and die here. Many who have tried the experiment, and gone East, have come back again. They say: "Everything is so tame at the East." A gentleman described it to me lately very truly, when he said: "Everything here is hurry-skurry. It is like living on curry. But what will the world do for excitement when California settles down?"

The tone of public morals, too, is decidedly improving. A short time ago and Sunday was the great business day. Now, the counting-houses and more respectable shops are closed. It is true the theatres are open, and present their highest attractions for that evening—horse-racing, bear-fighting, &c., are going on, and the gambling saloons are in full operation. But still there has been a great advance. Through the morning, at least, the streets are comparatively quiet, and the churches are well attended. In this respect, Sunday has somewhat a continental appearance. The gambling saloons now are diminishing in number, and are less and less frequented by the higher class of men. Three years ago, gentlemen were here without their families, and had really no comfortable places to which they could resort. They slept at their counting-houses and offices, and took their meals at eating-houses. When night came, every thing was dreary. The only bright, cheerful looking places, were the brilliantly lighted gambling saloons, where, in addition, they had splendid music. Here, therefore, they met, and passed the evenings, even when they scarcely ever ventured anything at the tables. Now, their families are coming out, they are reconstructing their homes, and home feelings are resuming their sway.

Still, there is very, very much to be done here, to breast this current of intense worldliness which is sweeping everything before it. But two years ago, and it was so impossible to procure the conviction of a criminal, that a Vigilance Committee was formed of the first men in San Francisco, who, sustained by public opinion, sat as a private court, forcibly seized prisoners, when the public courts would have acquitted them, and hung them in the streets before assembled thousands. The feeling is still rife that a man must fall back on his right of vindicating himself, and although any one engaging in a duel is disqualified by statute, for public office, yet the law is a dead letter. The highest public officers have fought, some of them repeatedly, and only last week one of the members of the Legislature was killed in a duel with a brother member. Public opinion has not yet set its seal of reprobation on such things. As you walk through the streets with one well acquainted with men and matters, he points out to you—"That is the man who killed —— in a duel." "That is Mr. —— who shot —— last winter!" &c. Yet their position, neither socially nor politically, seems much affected by it.

Yet here, as elsewhere, there is another side. There are the good and the true hearted—the earnest Christian, and those who have retained their fidelity to the principles they learned in their old homes. In no part of the world would the Church and the Gospel, after a time, be better supported. Yet for a time, we need the aid of our brethren at the East, till it can be planted in the moral wastes which now abound through this land, and that religious atmosphere can be created which is to purify and reform these gathering thousands.

I have written this after finishing reading a letter just received from a friend in England, dated from "Merton College, Oxford," and you cannot imagine the contrast to my mind between the "quiet and still air of delightful studies" which breathes through it, coming out at times involuntarily, and the rush and hurry of life about me. It is strange to look on this exciting scene without sharing in it, being *in* it yet not *of* it.

These sketches, which I have scribbled, *currente calamo*, are not exactly *Church* news from California, but they may aid you in forming some estimate of things as they are in this city. Any phase of life in this far-off place may interest your readers, and perhaps show them somewhat the nature of the work which the Church has to accomplish in this land.

W. I. K.

For The Churchman.

Camden, N. J. April 10, 1854.

My Dear Mr. Editor: We yesterday enjoyed a visitation from our Bishop. According to appointment the morning service was held in St. John's church; and as there were many circumstances of interest connected with it, we venture to send you an account, that your readers may be partakers of our joy.

The parish is situated in the southern portion of the city, in the midst of a population, who in the world's phrase are called the poor. Public services were begun in it scarcely more than two years since, by the present faithful and devoted Missionary, the Rev. E. K. Smith. His first efforts were of course directed to the securing of a suitable building, in which they might celebrate, without hindrance, the solemn services of the Church, —a labour of no ordinary difficulty, among a people possessed of but little of this world's goods, or able to secure comparatively little aid from abroad. But in the face of every opposition, through evil report, and good report, he manfully struggled on. Having procured an eligible lot, he last year purchased the floating mariner's church of Philadelphia, then offered for sale, drew it up on shore, and placed it securely on a stone foundation. And yesterday, on the occasion of the Bishop's first visit, he had the gratification of seeing its sacred courts so filled with devout worshippers, that benches had to be placed in the aisles to accommodate the numbers that came.

The services were commenced by the children of the Sunday School, nearly 150 in number, singing a pleasing little hymn, composed for a similar occasion by a Sunday School teacher of the old parish, St. Paul's. Morning prayer was said by the Missionary. The children were then catechized by the Bishop, who afterwards read the Ante-Communion service, assisted in the epistle by the Rev. Thomas Coney, of the Diocese of Gloucester and Bristol, England. The sermon was preached by the Bishop from 1 Cor. xi. 26. "As often as ye eat this bread, and drink this cup of the Lord, ye do shew the Lord's death, till He come." It was a most full and forcible exposition of the great doctrine of the Holy Eucharist, proving from the Scriptures the greivous errors into which the Romanists and mere protestants had fallen, and showing by the same Scriptures, the early Church, and the requirements of our Book of Common Prayer, the propriety and benefit of its very frequent administration.

We will not do it the injustice to quote any isolated passages; but hope that it will one day be found in print for circulation. The Bishop then confirmed the large number of *twenty* candidates. It was very gratifying, as they gathered around the chancel, to watch how they had been called of all ages. There were literally young men and maidens, old men and women. And an attentive observer of human nature could not but see that more than one had been rescued from the abodes of vice. Fifteen of them, we were told, had been baptised as adults by the Missionary since Advent. Such a result must have cheered his heart, as it gladdened those of many of his friends.

The Bishop then made a short extemporaneous address, suited to the occasion, and in reference to the debt which yet remained on the building, encumbering the hands of their minister. An offering of $54 was then taken up, and the announcement made that there would be a monthly offering for that object until the debt should be extinguished. The church yet needs thorough painting inside and out, and a bell to call the people to prayer. A handsome stone font will be presented, as an Easter offering, by the Sunday School children of the mother Church. Will not some liberal hearts assist this young parish to the completion of their holy work?

The Holy Communion was administered by the Bishop, assisted by the Rev. E. A. Hoffman. And thus closed one of the most interesting religious services which has ever been held in this place. May God yet continue to bestow His blessing on labours so successfully begun.

H.

Public Prayer Better than Private.—This holy and religious duty of service towards God concerneth us one way in that we are men, and another way in that we are joined as parts to that visible mystical body which is His Church. As men, we are at our own choice, both for time, and place, and form, according to the exigence of our own occasions in private; but the service which we do as members of a public body, is public, and for that cause must needs be accounted by so much worthier than the other, as a whole society of such condition exceedeth the worth of any one. In which consideration unto Christian assemblies there are most special promises made. St. Paul, though likely to prevail with God as much as any one, did notwithstanding think it much more both for God's glory and his own good, if prayers might be made and thanks yielded in his behalf by a number of men.

When we publicly make our prayers, it cannot be but that we do it with much more comfort than in private, for that the things we ask publicly are approved as needful and good in the judgment of all, we hear them sought for and desired with common consent. Again, thus much help and furtherance is more yielded, in that if so be our zeal and devotion to Godward be slack, the alacrity and fervour of others serveth as a present spur. "For even prayer itself," saith St. Basil, "when it hath not the concert of many voices to strenghten it, is not itself." Finally, the good which we do by public prayer is more than in private can be done, for that, besides the benefit which here is no less procured to ourselves, the whole Church is much bettered by our good example. In which considerations the Prophet David so often voweth unto God the sacrifice of praise and thanksgiving in the congregation; so earnestly exhorteth others to sing praises unto the Lord in His courts; and so much complaineth of his own uncomfortable exile, wherein although he sustained many most grievous indignities, yet as if this one were his only grief and the rest not felt, his speeches are all of the heavenly benefit of public assemblies, and the happiness of such as had free access thereunto.—Hooker.

* * *

Reservoirs of Knowledge.—As water, whether of the dew of heaven or spring of the earth, would speedily lose itself in the ground unless collected into conduits and cisterns, so it seemeth this excellent liquor of knowledge, whether it descend from Divine inspiration or spring from human sense, would soon hide itself in oblivion, unless, collected in books, traditions, academies, and schools, it might find a permanent seat, and a fructifying union of strength.—*Lord* Bacon.

* * *

Dr. Newman's Course.—After having been for many years continually occupied with theology, and specially in those parts of it in which the Church of England, most nearly approaching to the doctrines of the Church of Rome, most exactly discriminates her differences from them, and having identified, distinguished, and defended those differences on the Anglican side, historically, doctrinally, morally, with a degree of accuracy and force unequalled by other writers, Dr. Newman suddenly changed sides, and was found to support and maintain all that he had previously rejected and with no inconsiderable strength of language denounced. It was, of course, *prima facie*, a heavy blow to the Church of England, that a man so learned, so deeply versed in the particular controversy, should have so gone across to the adversary. But *why* had he done so? Had he discovered anything new? Had the cogency of his former arguments given way to the better appreciated force of the Roman views, in any such way as could be made clear to other minds! Had any assignable change come over the argument, since the days he maintained the Anglican side of it? No; nothing of the kind. The change was simply and solely in the arguer. He could no longer, in *moral* strength maintain what rationally and intellectually was unchanged. Distressed at the pressure of infidel arguments; fretted at the dimness of the position which he had maintained so long; craving, in moral feebleness, a present bright unquestionable light of God, he grasped at a light which his own reason and learning had long exhibited as a deceit and a sham. He left his argument where it stood, to take care of itself, and devised an hypothesis to *account* for its having so anti-Roman a look. He still acknowledged, for he could not help acknowledging, that history was apparently against Rome; but he had found out for his own comfort an ingenious scheme by which that part of history might be read backwards, and the beginning be found at the end. He felt that for his part he could not believe at all, unless he had the help of a present infallibility, and so he grasped at a claim of present infallibility as it were with his hands, and tried to believe it by holding it as fast as he could.—Moberly.

* * *

Holy Places for Holy Work.—When we say that God is no accepter of persons, we do not mean but that they which are within His covenant, and they that have preserved the seals of his grace, are more acceptable to Him, than they which are not, or have not. When we say that God is not tied to places, we must not mean but that God is otherwise present, and works otherwise in places consecrated to His service, than in every profane place. When I pray in my chamber, I build a temple there that hour; and that minute, when I cast out a prayer in the street, I build a temple there; and when my soul prays without any voice, my very body is then a temple; and God, who knows what I am doing in these actions, erecting these temples, He comes to them, and prospers, and blesses my devotions; and shall not I come to His temple, where He is always resident? My chamber were no temple, my body were no temple, except God came to it; but whether I come hither or no, this will be God's temple. I may lose by my absence; He gains nothing by my coming. He that hath a cause to be heard will not go to Smithfield, nor he that hath cattle to buy or sell, to Westminster. He that hath bargains to make or news to tell, should not come to do that at church; nor he that hath prayers to make, walk in the fields for his devotions. If I have a great friend, though in cases of necessity, as sickness or other restraints, he will vouchsafe to visit me, yet I must make my suits to him, at home, at his own house. In cases of necessity, Christ in the Sacrament vouchsafes to come home to me; and the court is where the king is, His blessings are with His ordinances wheresoever; but the place to which He hath invited me, is, His house. He that made the great supper in the Gospel called in new guests; but He sent out no meat to them who had been invited, and might have come, and came not. Chamber prayers, single or with your family, chamber sermons, sermons read over there, and chamber Sacraments, administered in necessity there, are blessed assistants and supplements; they are as the alms at the gate, but the feast is within; they are as a cock of water without, but the cistern is within; he that hath a handful of devotion at home shall have his devotion multiplied to a gomer here, for when he is become a part of the congregation, he is joint tenant with them, and the devotion of all the congregation, and the blessings upon all the congregation, are his blessings, and his devotions.—Donne.

The greater your wants, the greater God's goodness in supplying them; the greater your enemies, the greater the displays of God's power in subduing them; and the greater your unworthiness, the greater His grace in saving you.

FOR THE YOUNG.

For The Churchman.

TO TILLIE P——.

THIRTEEN YEARS OLD.

The day lily opens its petals each morn,
  Saluting the sun with its breath of perfume;
It withers at noon; but a new one is born
  At dawn with the dew-drops, to garland its tomb,
  And brighten the fields with perpetual bloom.

And thus, dearest Tillie, thy life seems to me:
  A blossom of heavenly birth is each day,
Which in beauty and fragrance comes sweetly to thee;
  And when in the west the bright sun sinks his ray,
  The blossom has withered, the day passed away.

But not like the lily, which, once lost to sight,
  No vestige remains of its sweetness or bloom:
Thy days, though each faded in darkness at night,
  Were caught by an angel of heavenly plume,
  And kept to bear record at earth's day of doom.

O! then, my sweet child, let thy days as they come
  Be welcomed with thanks as the gifts of God's love;
Let thy moments be busy, and gentle thy tone,
  Thy soul like the lily, thy heart like the dove,
  And thy blossoms shall bear blessed fruitage above.

Memphis, March 6, 1854. Mary.

SOME LEAVES FROM THE BOOK OF NATURE.

THE LIGHT OF TRUTH.

"Detestable Phantom!" cried the traveller, as his horse sank with him into the morass; "to what miserable end have you lured me by your treacherous light!"

"The same old story for ever!" muttered the Will-o'-the-Wisp in reply. "Always throwing the blame on others for troubles you have brought upon yourself. What more could have been done for you, unhappy creature, than I have done? All the weary night through have I danced on the edge of this morass to save you and others from ruin. If you have rushed in further and further, like a headstrong fool, in spite of my warning light, who is to blame but yourself?"

"I *am* an unhappy creature, indeed," rejoined the traveller; "I took your light for a friendly lamp, but have been deceived to my destruction."

"Yet not by *me*," cried the Will-o'-the-Wisp, anxiously—"I work out my appointed business carefully and ceaselessly. My light is ever a friendly lamp to the wise. It misleads none but the headstrong and ignorant."

"Headstrong! ignorant!" exclaimed the Statesman, for such the traveller was—"How little do you know to whom you are speaking! Trusted by my King—honoured by my country—the leader of her councils—ah, my country, my poor country, who will take my place and guide you when I am gone!"

"A guide who cannot guide himself! Misjudging, misled, and, though wise, perhaps, in the false laws of society,—ignorant in the glorious laws of Nature and of Truth—who will miss you, presumptuous being? You have mistaken the light that warned you of danger for the star that was to guide you to safety. Alas for your country, if no better leader than you could be found!"

The Statesman never spoke again, and the Will-o'-the-Wisp danced back to the edge of the black morass; and as he flickered up and down, he mourned his luckless fate—always trying to do good—so often vilified and misjudged. "Yet," said he to himself, as he sent out his beams through the cheerless night—"I will not cease to try; who knows but that I may save *somebody* yet! But what an ignorant world I live in!"

. . . .

"Cruel Monster!" shrieked the beautiful girl in wild despair, as her feet plunged into the swamp, and she struggled in vain to find firmer ground—"you have betrayed me to my death!"

"Ay, ay, I said so! It is always some one else who is to blame, and never yourself. When pretty fools like you deceive themselves, you call me 'monster.'—Why did you follow a 'monster' into a swamp?" cried the poor Will-o'-the-Wisp angrily.

"I thought my betrothed had come out to meet me. I mistook your hateful light for his. Oh, cruel fiend, I know you now. Must I die so young, so fair? Must I be torn from life and happiness and love! Ay, dance, dance on in your savage joy."

"Fool as you are, it is no joy to me to see you perish," answered the Will-o'-the-Wisp. "It is my appointed law to warn and save those who will be warned. It is my appointed sorrow, I suppose, that the recklessness and ignorance of such as you, persist in disregarding that law, and turning good into evil. I shone brighter and brighter before you as you advanced, entreating you, as it were, to be warned. But, in wilfulness, you pursued me to your ruin. What cruel mother brought you up, and did not teach you to distinguish the steady beam that guides to happiness, from the wandering brilliancy that bodes destruction?"

"My poor mother!" wept the maiden—"What words are these you speak of her? But you in your savage life know nothing of what she has done for me, her only child. Mistress of every accomplishment that can adorn and delight society, my lightest word, my very smile, is a law to the world we move in."

"Even so! Accomplished in fleeting and fantastic arts that leave no memorial behind them—unacquainted with the beauty and purposes of the realities around you, which work from age to age in silent mercy for gracious ends, and put to shame the toil that has no aim or end. Oh, that you had but known the law by which I live!"

The maiden spoke no more, and then she ceased to struggle. The Will-o'-the-Wisp danced back yet another time to the edge of the black morass; "For," said he, "I may save somebody yet. But what a foolish world I live in!"

. . . .

"The old squire should mend these here roads," observed Hobbinoll the farmer, to his son Colin, as they drove slowly home from market in a crazy old cart, which shook about with such jerks that little Colin tried in vain to keep curled up in a corner. It was hard to say whether the fault was most in the roads,—though they were rather rutty, it must be owned,—or in the stumbling old pony who went from side to side, or in the driver, who seemed unable at times to distinguish the reins apart, so that he gave sudden pulls, first one way and then the other. But through all these troubles it comforted the farmer's heart to lay all the blame on the squire for the bad roads that led across the boggy moor. Colin, however, took but little interest in the matter; but at length, when a more violent jerk than usual threw him almost sprawling on the bottom of the cart, he jumped up, laid hold of the side planks, and began to look around him with his half sleepy eyes, trying to find out where they were. At last he said, "She's coming, father."

"Who's coming?" shouted Hobbinoll.

"'Tis mother," answered Colin.

"What's she coming for, I wonder," said Hobbinoll; "we're enough in the cart without her."

"But you're going away from her, father," expostulated Colin, half crying. "I see her with the lanthorn, and she'll light us home. You can't see, father; let me have the reins." But Hobbinoll refused to give up the reins, though he was not very fit to drive. In the struggle, however, he caught sight of the light which Colin took for his mother's lanthorn.

"And is *that* the fool's errand you'd be going after?" cried he, pointing with his whip to the light. "It's lucky for you, young one, you have not had the driving of us home to-night, though you think you can do anything, I know. A precious home it would have been at the bottom of the sludgy pool yonder, for that's where you'd have got us at last. Yon light is the Will-o'-the Wisp, that's always trying to mislead folks. Bad luck befal him! I got half way to him once when I was a young 'un, but an old neighbour who'd once been in himself was going by just then, and called me back. He's a villain is that shame faced Will-o'the-Wisp."

With these words, the farmer struck the pony so harshly with his heavy whip, twitching the reins convulsively at the same time, at the mere memory of his adventure in the bog, that little Colin was thrown up and down like a ball, and the cart rolled forward in and out of the ruts at such a pace, that Hobbinoll got home to his wife sooner than the poor pony was in the habit of taking him.

"They are safe," observed the Will-o'-the-Wisp, as the cart moved on, "and that is the great point gained! Nevertheless, such wisdom is mere brute experience. In their ignorance they have struck the hand that helped them. Nevertheless, I will try again, for I may yet save some one else. But what a rude and ungrateful world I live in!"

. . . .

"I see a light at last, papa!" shouted a little boy on a Shetland pony, as he rode by his father's side along the moor. "I am so glad! There is either a cottage or a friendly man with a lanthorn, who will help us to find our way. Let me go after him, I can soon overtake him." And the little boy touched his pony with a whip, and in another minute would have been cantering along after the light, but that his father laid a sudden and heavy hand upon the bridle.

"Not a step further in *that* direction at any rate, if you please, my darling."

"Oh, papa!" expostulated the child, pointing with his hand to the light.

And, "Oh, my son, I see!" cried the father, smiling; "and well it is for you that I not only see, but know the meaning of what I see at the same time. That light is neither a gleam from a cottage, nor yet a friendly man with a lanthorn, as you think, though for the matter of that, the light is friendly enough to those who understand it. It shines there to warn us from the dangerous part of the bog. Kind old Will-o'-the-Wisp!" pursued the father, raising his voice, as if calling through the darkness into the distance—"Kind old Will-o'-the-Wisp, we know what you mean, we will not come near your deathly swamps. The old naturalist knows you well—good night, and thank you for the warning." So saying, the naturalist turned the rein of his son's pony the other way, and they both trotted along the beaten road as well as they could by the imperfect light.

"After all, it was more like a lanthorn than those pictures of the nasty Will-o'-the-Wisp, papa," murmured the little boy, reluctantly urging his pony on.

"Our friend is not much indebted to you for the pretty name you have called him," laughed the father. "You are of the same mind as the poet, who, with the license of his craft, said—

> 'Yonder phantom only shines
> To lure thee to thy doom.'"

"Yes, papa, and so he does," interposed the boy.

"But, indeed, he does no such thing, my dear—on the contrary, he spends all his life in shining brightly to warn travellers of the most dangerous parts of the swamp."

"But the shining seems as if he was inviting them to go after him, papa."

"Only because you choose to think so, my dear, and do not inquire. Does the sailor think the shining of the lighthouse invites him to approach the dangerous rocks on which it is built?"

"Oh, no, papa, because he knows it is put there on purpose to warn him away."

"He only knows by teaching and inquiry, Arthur; and so you also by teaching and inquiry will learn to know that this Will-o'-the-Wisp is made to shine for us in swamps and marshes as a land-beacon of danger. The laws of nature, which are the acted will of God, work together in this case, as in all others, for a good end. And it is left to us, as both a privilege and a pleasure, to search and trace out, and then avail ourselves of the mercies as well as the wonders of the Great Creator. Can you think of a better employment?"

The fire was very bright, and the tea was warm and good that greeted the travellers, father and son, on their arrival at home that night. Many a joke, too, passed with mamma as to the sort of tea they should have tasted, and the kind of bed they should have laid down in, had they only gone after the Will-o'-the-Wisp, as young Arthur had so much wished to do.

And for just a few days after these events—not more at that time,—for children's wisdom seldom does, or ought to, last much longer—Arthur had every now and then a wise and philosophical fit, and on the principle that, however much appearances might be to the contrary, the laws of nature were always working to some good and benificent end, he sagely and gravely reproved his little sister for crying when it hailed; "For surely," said he, "though we cannot go out to day, the storm is doing good to something, or somebody somewhere."

It was a blessed creed! though it cost him, for a while, a struggle to adhere to it, when the lightning flashed round him, and the thunder roared in the distance, and he saw from the windows dark clouds hanging over the landscape. When some one said the storm had been very grand, he thought—yes, but it was grander still to think that all these laws of nature as they are called—this acted will of God—was for ever working, night and day, in darkness and in light, recognised or unheeded, for some wise and beneficent end.

Yes! when he was older he would try and trace out these ends—a better employment could not be found.

. . . .

Meanwhile the Will-o'-the-Wisp had heard the kind good night that greeted him as the travellers passed by on that dark evening, and his light shone brighter than ever, as he said, "I am happy now. I have saved the life of one who not only is thankful for it, but knows the Hand that saved him." With these words he cheerily danced back again to his appointed post.—*Scottish Ecclesiastical Journal.*

REPORT OF THE NEW YORK HOUSE AND SCHOOL OF INDUSTRY.

The Third Report of "The New-York House and School of Industry" embraces a period of eighteen months, from April 8th, 1852, to November 10th, 1853, the Managers having judged it best to change the season of their Anniversary from April to November.

In presenting their Report, the Managers would respectfully call the attention of their friends to some of the difficulties attending their work: as theirs, be it remembered, is not the pleasant task merely of *giving* to the poor, (whom to visit and relieve is no less a privilege than a duty,) but it has been their more arduous province to labour with and for their beneficiaries.

The great evil of the lower classes was found, early in the work, to be incompetency—ignorance being a greater misfortune than poverty, bringing, in its train, suffering, for which, at first view, there seems scarcely a hope of relief. There are few, perhaps, among the more intelligent portion of the community, who have not been painfully embarrassed by the helplesness of those applying to them for aid, when work is eagerly craved, but the incompetency of the applicant seems to preclude the possibility of giving effectual assistance. For such cases there has hitherto seemed no hope but in the charity of the wealthy—and then follows the saddest of all questions, the *utility*, or even *propriety*, of such relief, since beggary, and not industry, is encouraged.

The attention of the Managers was soon called to this fact, and they determined to direct their efforts mainly to a *School*, in which women are taught to make the articles placed in their hands, and for which they are paid when properly finished.

But this work is necessarily slow, and the sums earned, small. They range from 35 to 18 cents per day. Of this class 376 have received work since April 8th, 1852.

They are aware that the Benevolent Public will exclaim at the scantiness of such relief. They can only wish it were more, and pray them to give the ability to make it what they desire. Their means are their bounds, and they cannot make "brick" without "straw." But before they are hastily judged, let their work be compared with that of other charitable associations. "The Society for the Relief of Poor Widows with Small Children" give, during the four winter months, at the rate of 10 cents per day. "The New-York Association for Improving the Condition of the Poor," from 25 to 75 cents a week. The Employment Societies attached to many of our Churches vary from 50 to 25 cents per week; and the City alms is on a similar scale. And be it farther remembered, that *all* these sources of Benevolence close after the month of March.

The "House of Industry" literally bears the heat and burden of the day alone.

Those only who are familiar with the annals of the poor know the suffering the ensuing eight months comprise.

Applicants who are unable to attend at the House, either from age, sickness in their families, or personal infirmity, are given work at their own homes, after having been visited by a Manager to ascertain the facts of the case. The wretchedness that has thus come under their eyes, words can scarcely describe. It has been their privilege, as well as duty, in many cases to carry relief to homes and hearts which they would never have known but through this Institution, for it is the industrious poor, those who do not solicit charity, that come to them for assistance.

"How do you live, Mary?" was asked by a Manager of a poor mother, who was plying her needle at the bedside of her dying child, struck by the sorrow and destitution of the scene. "How *do* you live?" By God's goodness," was the touching reply. An answer that, rightly understood, solves all the mysteries of life.

This noble creature is now among the best of the needle-women employed at the House of Industry.

There is yet another and higher class to whom employment is given—the expert seamstress, who is often obliged to be contented with less than half the price of her labour, when working for public stores. To this class all ordered work is entrusted, and they, with propriety, are allowed to do it at home. And here again the Managers have had cheering assurance of the usefulness of their Institution from those who have received this work. "You have put new life and hope in the breast of poor Mrs. L——, by the permit you have given her," said a friend to one of them. "She tells me she now has a certainty of work at all seasons, and can take a room and gather her children around her in security."

The object of this Institution is not to *maintain* all those who come to them; but to supply them at intervals, when they are destitute of other employment. And though a woman may thus receive but $25 during the year, yet it comes to her at a season when it is of more value than the independent can readily understand. It is a *certainty* to fall back upon. And the blessing of that word "*certainty*," the security of a home to a widowed mother, who can fully comprehend but the heart that has tried it?

Of this class they have employed 77, who have averaged $27 a piece.

And now I would say a word of the Protestant Fund—a subject not well understood.

The House was opened to all denominations. Protestant and Roman Catholic were to be received on the same footing, so they came with equal claims of poverty and worth.

But it was soon found that the Roman Catholics were so largely in the majority that they consumed the whole funds of the Association, while the Protestants, being, with few exceptions, much the superior in point of education and ability, were jostled aside to make room for the more ignorant and needy.

Many withdrew their aid from an Institution which they considered as becoming purely a Roman Catholic Charity; and many of the Managers themselves felt unwilling to give their time, means, and abilities to such an influence.

God forbid they should ever close their hearts to one of His suffering children, because they belong to a darkened creed. They are commanded "to do good unto *all* men, and *especially* unto them that are of the household of faith." Were they doing this?—or were they not rather strengthening the hands of those whose power they would gladly see lessened? The whole current of our Protestant charities tends to the Roman Catholic Church. It is not a charge to be laid at the doors of the House of Industry alone. There is scarcely a Benevolent Association in the city of which the statistics will not largely show this fact; "The New-York Association for Improving the Condition of the Poor," "The Society for the Relief of Poor Widows with Small Children," &c., not to speak of the City Alms, from which such a result is to be expected; for we may proudly say, we have rarely known a Protestant, and still more rarely an American Protestant, willing to receive public alms.

Now, to relieve this difficulty, they opened a separate fund for the exclusive use of Protestants; hoping thus to satisfy those who had conscientious scruples with regard to giving to Roman Catholics. And certainly with no injustice to this class. Surely a donor has a right to apply his charity according to his own views of right! They earnestly appeal for a Fund, to them of so much interest.

The class to which it is appropriated much larger than is generally supposed, and perhaps of all the suffering poor, the *most suffering*, for they a usually those who have seen better days. Widows, unused to toil, who once lived in all the comforts of life, now striving to educate their children and keep them in the position once assigned them by Providence. These cannot be reduced to the level of the ignorant poor, without inflicting great suffering and doing great wrong.

For this class they have received $427. They are 47 in number, and have averaged nearly $10 each.

They would the sum were larger. Many they have been compelled to refuse for want of means to supply the demand.

And now for the last and brightest feature of their establishment, their Children's School. It contains 110 little girls, who are under the charge of a most competent teacher two days in the week, three hours each day.

It is hoped that through this branch of the Institution, many, whose little hands once knew no better employment than picking coal in the streets, may become useful members of the community. A skilful seamstress always being valuable in the nursery, and, indeed, in every department of domestic life.

A Library is attached to this School, now comprising 60 volumes. They hope their friends may increase it. The Manager present generally relieves the tedium of a three hours' confinement to the needle by reading something suited to the age and condition of the pupils. The teacher has gently induced them to learn, from the lips, a verse of the Bible each day. And it is a pleasant and cheering sound to hear the animation with which these little creatures will recite whole chapters of the Testament learned in this way.

No institution can hope to do *permanent* good but in spreading education through the young. Sow the seeds of Christian principle broadcast through the land, and ability to help themselves, and necessity (perhaps earth's greatest blessing) will do the rest.

May they, with able hands and sound hearts, repay a thousand fold, in the prosperity of our common country, the effort you now make in their behalf.

The Managers would take this opportunity of returning their grateful thanks to the N. Y. Bible Society for the liberal donation of 75 Bibles and 100 Testaments, received through the hands of Dr. David Sands, Chairman of the Committee on Humane and Criminal Institutions, which it will be their privilege to distribute among their beneficiaries.

May God's blessing accompany the gift.

To the Managers may we add one word of grateful congratulation, not merely for the work done, but for the time and labour given. In summer, as in winter, have these Ladies worked steadily on, with an unwearying patience beyond anything it has ever been our experience to see elsewhere, though privileged to belong to several Charitable Associations. We must mention, with admiration, those who came, during the August heats, that counted its victims by fifty a day, from Tarrytown, Yorkville, and Staten Island, to attend to the duties of this Institution.

Number of women employed since April 8th, 1852, (exclusive of Protestants and the Ordered Work Department,)	376
Articles made,	4,588
Articles cut,	6,138
Articles sold,	6,719
Paid for labour,	$2,479 95

PROTESTANT FUND.

Women employed,	47
Articles made,	1,447
Paid for labour,	$427 98

ORDERED WORK.

Women employed, (25 Americans, 39 Irish, 8 English, 2 Scotch, 3 German,)	77
Articles made,	3,794
Paid for labour,	$2,087 92

CHILDREN'S SCHOOL.

Names on roll,	110
Average attendance,	60
Garments made,	80
Prizes distributed,	317
Left for trades,	12
Books in Library,	60

E. Morris, *Recording Secretary.*

The Christian Ministry.—It is the worst of all trades, and the best of all professions.—John Newton.

THE CHURCHYARD.

Oh spare her grave, my mother's grave,
  'Tis 'neath a weeping willow tree,
Whose graceful branches o'er it wave,
  In old Churchyard of *Trinity*.

'Tis just she should be buried there,
  In her forefathers' hallow'd ground:
When toll'd the bell for morning prayer,
  She ever in her seat was found.

And oftentimes when we were young,
  She led us children by the hand,
And curb'd the whisper of each tongue,
  By pointing to the fourth command.

Through light and shade of changing years,
  We often visit her tombstone;
Shrine of affection! by our tears,
  We beg thee let her cell alone.

We hear the dusky vulture wing
  Of avarice fan her narrow grave;
From moody minds a prayer will spring
  To heaven, "Oh save! her ashes save!"

I saw my mother's coffin lid
  Flash in the summer evening rays,
When to her mould'ring kindred slid
  The good and pure of former days.

Though grief disturbed my stricken heart
  The pulse throbb'd with a conscious pride;
That those whom nought on earth could part,
  In death were slumb'ring side by side.

'Twas lesson sad with warning rife,
  Each dead relation seem'd to say;
Though in the flush of health and life,
  You, like us, soon must come this way.

While sorrow bow'd me deep in gloom,
  It was a solace sweet to know
She lay in the ancestral tomb;
  So may I with my parent go.

A plain slab marks her clay-cold bed,
  'Tis graven with our grandsire's name;
Near monuments of those who bled
  For Freedom, who are dear to Fame.

Dear is the memory of the brave!
  Yet dearer, holier far to me,
The old vault! Spare my mother's grave,
  In shadowy realm of Trinity.

Go, stranger, in thy mammon pride,
  If mute thy soul to this request,
When Sabbath morn stills life's wild tide,
  Gaze on thy Mother Earth's calm breast.

Within that nursery of graves,
  A hundred thousand corpses lie;
Then if wealth's love thy soul enslaves,
  Their shades shall curse thee from the sky.

If list'ning to the bells' deep chime,
  The *Miserere* of the dead,
Thy heart feel not Faith's spell sublime;
  Then even Pity's ghost hath fled.

Vandal beware! For Sorrow's cup,
  By Feeling drain'd, may fire the soul;
And Pride, when Youth's hot blood is up,
  May spurn e'en Reason's safe control.

Now while I muse, my grandsire's sword
  Smiles through the rust on dingy wall;
In fancy, voices once adored,
  For vengeance on the grave ghouls call.

Oh, Vampire, pause! Verg'd on life's doom,
  Soon thy poor corse will buried be,
So Mercy, "spare my mother's tomb!"
  May sacred keep some spot for thee.

—F. L. W.

The Late Mr. Justice Talfourd.—On Monday, the 13th of March, this upright judge and good man died suddenly at Stafford in the discharge of his duties. Mercifully spared protracted pain and mental decay, he passed away in a moment, with words of Christian eloquence, of brotherly tenderness and kindness towards all men, yet unfinished on his lips.

As he died, he had always lived. So amiable a man, so gentle, so sweet-tempered, of such a noble simplicity, so perfectly unspoiled by his labours and their rewards, is very rare indeed upon this earth. These lines are traced by the faltering hand of a friend; but none can so fully know how true they are as those who knew him under all circumstances, and found him ever the same.

In his public aspects, in his poems, in his speeches, on the bench, at the bar, in Parliament, he was widely appreciated, honoured and beloved. Inseparable as his great and varied abilities were from himself in life, it is yet to himself and not to them that affection in its first grief naturally turns. They remain, but he is lost.

The chief delight of his life was to give delight to others. His nature was so exquisitely kind, that to be kind was its highest happiness. Those who had the privilege of seeing him in his own home when his public successes were greatest—so modest, so contented with little things, so interested in humble persons and humble efforts, so surrounded by children and young people, so adored in remembrance of a domestic generosity and greatness of heart too sacred to be unveiled here—can never forget the pleasure of that sight.

If ever there was a house in England justly celebrated for the reverse of the picture, where every art was honoured for its own sake, and where every visitor was received for his own claims and merits, that house was his. It was in this respect a great example, as sorely needed as it will be sorely missed. Rendering all legitimate deference to rank and riches, there never was a man more composedly, unaffectedly, quietly immovable by such considerations than the subject of this sorrowing remembrance. On the other hand, nothing would have astonished him so much as the suggestion that he was anybody's patron or protector. His dignity was ever of that highest and purest sort which has no occasion to proclaim itself, and which is not in the least afraid of losing itself.

In the first joy of his appointment to the judicial bench he made a Summer-visit to the seashore, "to share his exultation in the gratification of his long-cherished ambition, with the friend"—now among the many friends who mourn his death and lovingly recall his virtues. Lingering in the bright moonlight at the close of a happy day, he spoke of his new functions, of his sense of the great responsibility he undertook, and of his placid belief that the habits of his professional life rendered him equal to their efficient discharge: but, above all, he spoke with an earnestness never more to be separated in his friend's mind from the murmur of the sea upon a moonlight night, of his reliance on the strength of his desire to do right before God and man. He spoke with his own singleness of heart, and his solitary hearer knew how deep and true his purpose was. They passed, before parting for the night, into a playful dispute at what age he should retire, and what he would do at three-score years and ten. And ah! within five short years it is all ended like a dream!

But by the strength of his desire to do right, he was animated to the last moment of his existence. Who, knowing England at this time, would wish to utter with his last breath a more righteous warning than that its curse is ignorance or a miscalled education, which is as bad or worse, and a want of the exchange of innumerable graces and sympathies among the various orders of society, each hardened unto each and holding itself aloof? Well will it be for us and for ourselves if those dying words be never henceforth forgotten on the Judgment Seat.

An example in his social intercourse to those who are born to station, an example equally to those who win it for themselves, teaching the one class to abate its stupid pride, the other to stand upon its eminence, not forgetting the road by which it got there, and fawning upon no one; the conscientious judge, the charming writer and accomplished speaker, the gentle-hearted, guileless, affectionate man, has entered on a brighter world. Very, very many have lost a friend; nothing in creation has lost an enemy.

The hand that lays this poor flower on his grave was a mere boy's when he first clasped it—newly come from the work in which he himself began life—little used to the plough it has followed since—obscure enough, with much to correct and learn. Each of its successive tasks through many intervening years has been cheered by his warmest interest, and the friendship then begun has ripened to maturity in the passage of time; but there was no more self-assertion or condescension in his winning goodness at first than at last. The success of other men made as little change in him as his own.—*Household Words.*

The rill is tuneless to his ear who feels
No harmony within; the south wind steals
As silent as unseen among the leaves:
Who has no inward beauty, none perceives,
Though all around is beautiful. Nay, more,
In nature's calmest hour he hears the roar
Of winds and flinging waves; puts out the light,
When high and angry passions meet in fight;
And, his own spirit into tumult hurled,
He makes a turmoil of a quiet world;
And fiends of his own bosom people air
With kindred fiends that hunt him to despair.

—Dana.

GLEANINGS FROM FOREIGN EXCHANGES.

Sir James Wylie, for so long a time the chief physician at the Russian Court, has just died at St. Petersburg. He is reported to have bequeathed the entire of his very large fortune to the Emperor of Russia. Sir James Wylie was a Scotchman, born in 1768. He entered the Russian service as military surgeon in 1790; was appointed physician to the Imperial Court in 1798; surgeon in ordinary to the Emperor Paul, and physician to the heir-apparent, in 1799; director of the medical department of the Minister of War in 1812; physician in ordinary to the Emperor Alexander in 1814; and lastly, inspector-general of the Board of Health in the Russian army. He was also president of the Russian medical committee of the Minister of War; director of the Russian medical department of the Imperial Court; and a privy councillor of the Czar. Sir James Wylie was knighted at Ascot Heath Races, in 1814, by George IV., then Prince Regent, and was subsequently created a baronet at the request of the Emperor Alexander, on his departure from England.

Intolerance of Romish Priests.—Recently, at Islington, Mr. Oakeley cursed from the altar (not in the streets as was at first reported) all who allowed their chidren to attend the Protestant schools. This fact was made known in a placard, announcing a publication on the subject. Mr. Oakeley thereupon went to the Superintendent of Police, and requested him to *make* the tradesmen take the bill out of their shop-windows, a duty which the Superintendent, of course, declined, as exceeding his power. About the same time, another Romish Priest waited on the Mayor of Windsor, to complain to him of an intended meeting of the Reformation Society, which was announced to be held in the Town-hall. The Priest declared "that he could not answer for the peace of the town," if the meeting was permitted to be held. The Mayor withdrew the grant of the town-hall, and advised the committee not to hold the meeting.

The Corpse of General Haynau is said to have presented a phenomenon of the most awful kind on record. For many days after death the warmth of life yet lingered in the right arm and left leg of the corpse, which remained limpid and moist, even bleeding slightly when pricked. No delusion, notwithstanding, could be maintained as to the reality of death, for the other parts of the body were completely mortified, and interment became necessary before the two limbs above mentioned had become either stiff or cold.—*Vienna Correspondent of "Notes and Queries."*

War Dinner Jocularity.—We like laughter ourselves, as well as any—we are not over-particular as to the originality or salience of the jest meant to provoke it. But, really, *this* was not just what we should expect at a leave-taking of friends appointed to a high and perilous enterprise. We don't laugh at the sight of a house on fire, or a railway train upset. We don't laugh in a hospital ward or an operating-room. True, the semblance of a smile will sometimes twist the facial muscles, when the agony of sorrow is at the heart—some ludicrous image will invade the memory at a moment of profoundest awe—a godly Cromwell, at the solemn moment of signing a king's death-warrant, will daub, with the inky feather of his pen, his neighbour's face; but these are the hints of a mental law as yet undiscovered by the metaphysician—counterblasts, it may be, by which merciful nature damps the fire that is burning up the life. No one pretends there was anything of this sort in Palmerston's jocosity, or Graham's blundering wit, which made the tables ring again; and which, nevertheless, was the farewell of English gentlemen to an old man going on a mission the most solemn that man can devise.—*Nonconformist.*

Jack's Estimate of the Russian Seaman.—Our sailors who have visited St. Petersburg and other ports of Russia have generally a very poor opinion of the seamen of that country. They speak of them with a contempt bordering on pity, representing them as feeble in body and devoid of pluck. "How do you account for it?" we asked a veteran English tar the other day, who had given us the above estimate of the Muscovite mariners. "Why, do you see, sir," was the answer, "it can't be otherwise. They have nothing to put spirit into them—their mind's not their own, but the Emperor's; and they're not fed as we are. It's the sense of independence and the good solid food he gets that make the British sailor what he is, and for want of which the Jack-a-Rooshian is weak and spiritless."

The Baltic.—Notwithstanding its extent, the Baltic has all the characteristics of a great lake. No sea has, in proportion to its size, so great an influx of fresh water; hence it contains but little salt. In proportion to the North Sea this is found to be as 194 to 373. The depth of the Baltic on the west is not more than fifteen fathoms, and in general it is only from eight to ten fathoms deep; on the south it is nowhere more than 50 fathoms; but towards the north it deepens to 100 fathoms. The Baltic receives the waters of the Niemen, Vistula, and the Oder, besides numerous lakes and smaller streams. The great amount of sand and mud carried down by the rivers has considerably raised the bottom of this sea, and closed the mouths of many of its navigable streams, so that ships which formerly entered these rivers must now be anchored at a considerable distance from their mouths. This, together with the numerous islands and sandbanks, and the gradual upward movement of the bed of the sea, at the rate of several feet in a century, renders navigation on the Danish shores of the Baltic troublesome and dangerous. It has no tides, or rather the effect of the tide is so little felt as not to be observable; but it is subject to changes of level, depending on the winds, retarding and accelerating the passage of the water through the sound and the belts. During winter this sea is usually frozen to a greater or less distance along the coasts; and in severe winters, not only the sound and the belts, but a great part of its surface is covered with ice. The ancients were but slightly acquainted with the Baltic; its shores, however, gave forth those hardy warriors who overthrew, in its decriptude, the Roman empire, and laid the foundations of European States.

Why Art does not flourish in England.—Nature herself has abridged the artistic development of England; the climate is unfavourable to ideal achievements, and to that elemental harmony between atmosphere, light, and temperature, and the purposes and effects of the artist, which render Italy and Greece a paradise in comparison. A dome of a column should point itself against a densely blue sky to be truly effective; a cadenza should ring through such a crystal air as hangs over Naples or Mexico, to reveal its sweetest melody; and colour to be transparent and vivid, must be studed where the purple evening mantles with radiant hues the Adriatic sea. Marble grows black, and bronze corrodes in England, when exposed to the air; how like a fossil coal looks Canning's form, and what a sooty hue invests Nelson as the metal and the stone have become superficially decomposed by moisture. Half the time we must shiver instead of being cheered at the sight and sound of a fountain; and, walking round St. Paul's, the walls look as if snow and soot had alternately drifted against them, especially the latter.—*A Month in England.*

Piedmont.—Notwithstanding the steady progress which Piedmont is making towards religious as well as political liberty, the nature of her advancement does not even yet seem to be fully appreciated in this country. It appears to us, that although the measures which the Sardinian Government has already introduced, and that which is now anticipated, do not partake of any doctrinal contradiction to the dogmas of Rome, they are in spirit essentially of a Protestant character. The state is overrun by an enormous clerical army. With a population under five millions, it has thirty-five bishops, more than eight thousand priests, besides the monks and nuns, who are stowed in nearly five hundred convents. Some of these monastic orders subsist by begging; a great majority of the priests possess a paltry pittance, comparable only to that of the priests in Ireland. Though thus depressed, this immense ecclesiastical and monastic army has been an instrument of civil disorder, by endeavoring to depose the sovereign temporal authority in setting over it the authority of the Pope. Sardinia has been able to sustain herself against such attempts, and she now proposes to make a further step towards ecclesiastical independence, by bringing the whole body of the clergy more under the control of the state. The chief measures are, the suppression of the mendicant orders, retaining only those which are self-supporting and charitable; a reduction in the number of bishoprics and canonries, with equalization of emoluments, especially an increase of salaries for the poorer priests; and finally an ecclesiastical commission, to investigate and rearrange church-revenues. There is no doctrinal question here; but while, by the very nature of the proceeding, the Government of the land asserts its supremacy over the indwellers, of all orders, it must win a grateful feeling on the part of the working clergy, to whose comforts it will so tangibly minister, and it must secure the confidence of its own people. The true pith of Protestantism is independence of Rome; which Sardinia is thus by degrees establishing.—*Spectator, Jan.* 14.

Antiquarian Discoveries.—Several interesting relics of the past have lately been brought into the light of day after an untroubled sleep of some centuries. A few days ago (as we read in the *Lancaster Gazette*) some workmen excavating for a sawpit, on the premises of a large cabinetmaker in the city of Lancaster, tunred up a coin of Constantine the Great, which had apparently lain *perdu* since the early part of the fourth century. Mr. Peter Rogerson, the celebrated antiquary and topographist, of Lancaster, has become the owner of this curiosity. The same collector has also acquired some fine specimens of Samian pottery recently dug up near Carlisle. Equally valuable remains of early times have been found at Exeter, among the ruins of one of the College houses. These discoveries consist of very rare and curious old coins. One deserves especial notice. It is of silver, most probably ecclesiastical, and of the 10th century. On it appears a head, very rudely executed, with the legend "St. Martin of Veen.' A better finished coin of Julius Cæsar, with some groats and half-groats of the reigns of the Edwards and Elizabeth, comprise the remainder.

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☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

Notice.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

Notice.—Parties preserving files of *The Churchman* can have the missing numbers of the last two or three volumes supplied, by applying immediately to *The Churchman* office.

EVILS OF THE PRESENT POSITION OF THE CHURCH.

Men may be saved, in spite of erroneous belief on the doctrines now in dispute in the Church. But this does not render a judicial determination of the points at issue unimportant.

In coming to such an adjudication, the proper issue will of necessity have to be clearly made. This of itself carries a strong interest, both theoretical and practical. To have this done is a great point gained in the direction of sound Church principles. The true issue between the parties is a question not as to absolute truth, not as to the teaching of Holy Scripture. It is, first of all, a question as to the doctrine laid down in the Prayer-Book—the simple question what that doctrine is on the points in dispute. The controversy is now conducted by many as if we either had no standards, or they were of no binding force. There are those even among our clergy who, when pressed with the plain undeniable utterance of the Prayer-Book, will say in the coolest way in the world, as if it were something creditable in them to say: "Ah, we go back of the Prayer-Book. We go to the Bible for our faith!" To which, undoubtedly, the proper reply is: "You go to the Bible, do you? And to yourself for its interpretation? As if the Church had not set forth the Prayer-Book as the (for you) authoritative exposition of the sense of Holy Scripture! As if you did not know that it was upon condition of your so receiving it, she ordained you to teach in her behalf! As if you had not solemnly sworn conformity to it! If you were then insincere, or having since changed your mind you still continue to minister in her name, what sort of an honest man are you?"

This is an extreme case—we hope a rare case. But that it is an actual case we *know*, or we should not have put it. For the most part, however, our brethren who oppose us try to stand on the Prayer-Book, where we think they cannot stand. We should like the matter decided between us.

It matters not, indeed, on what grounds the controversy is now conducted, whether by appealing to the Prayer-Book or by ignoring or denying its authority. The true issue, and the one that a true Church Council must first of all try, is the simple question: *What is the doctrine laid down in the Prayer-Book on the matters in dispute?* This is a question not to be settled by any majority of individual likes or dislikes, opinions on truth or error, agreement or disagreement with Holy Scripture. It is purely a question of fact, a question of the interpretation of the meaning and intention of the Prayer-Book, according to the usage of language and the history of the framing of our formularies. When this question is settled, then may come up, if need be, the question, whether or not our standards are conformed to Holy Scripture and the constant teaching of the Church Universal. We are far from saying that our Prayer-Book cannot be improved in its doctrinal determinations, by alterations, subtractions, and additions; and so rendered more conformable to Holy Scripture and universal consent. We are equally far from saying that it can be. On this point we have no opinion to express. Whenever it shall please the Head of the Church to set free the living voice of the English Church, and to provide a way for the utterance of our own, we have little doubt what the decision will be as to the meaning of the Prayer-Book on the points in dispute. In the circumstances that have hitherto restrained the utterance of the Church, we see reason to be thankful to God. When the right time comes, it will be had.

Meantime the evils incident to such a state of things are manifold.

In the first place, error is pernicious. No matter how sincerely held, how much checked by the blending of truth, or overborne by divine grace, yet in the nature of the human mind, error in its proper influence is practically hurtful. Divine truth held with mind, heart and will; and divine grace sought in God's appointed ways—are the two conditions under which to look for the best practical fruits of the Gospel, the most complete and symmetrical growth of the Christian Life.

In the next place, there is the evil spirit of party. Parties, especially in politics and religion, imply party spirit; and party spirit is almost universally understood to be a bad spirit. This comes of the corruption and infirmity of human nature. Men's prejudices and passions become excited, and hence spring dislike and bitterness, mutual misconceptions and suspicions, detraction and evil speaking—destruction of the unity of the spirit in the bond of peace which Christian men are taught to preserve. In the present state of the Church, in the silence of a judicial voice, the conflicting parties might (if they would) witness ever so solemnly against what each believed the other's errors, without sacrifice of mutual kindness. But all history of the past and all experience of the present show that in times of earnest controversy on religious doctrine, the charity which is the end of all doctrine is ever put in peril. The controversy has long ago passed from the sphere of fair discussion between theologians. It has been carried by appeal before the popular mind, parties are everywhere organized inflamed with party spirit, and the whole land is filled with the evil fruits of dissension, scandalous to the Church and dangerous to men's souls.

Moreover, this state of things leads to apostasies. It has already led to them—some in the Puritan, some in the Romish direction. The spectacle of a Church divided against itself, with no living voice of authority, explains, more than any other cause, a great share of the defections to the Romish Church. In disgust and despair they have foolishly and sinfully precipitated themselves into that corrupt and schismatical communion.

Finally: the testimony of the Church towards those who are without is nullified by the dissensions that prevail within its bosom. If the Church were at unity in itself, with one voice witnessing for the holy faith embodied in its formularies, the effect would be almost irresistible upon the dissenting bodies around us. Little need would there be of argument, discussion. Simply through the force of united solemn testimony pressed home upon the conscience, we might hope to see sects and schisms disappearing by conversion and absorption into the One Body of Christ. But now the force of the Church's witness against heresy and schism is neutralized, and her very claim to witness for God and the holy faith is laid open to tenfold scorn and derision. Her testimony and that of her faithful teachers is looked upon as only a mere sectarian cry, one among the innumerable sectarian cries of the age, only more exclusive and arrogant than any of the rest, and therefore justly odious to all the rest. While this state of things prevails, it is utterly vain to look for the triumph of the Church over the heresy and schism that are everywhere around us.

C. S. H.

BISHOP HOPKINS AND THE RECORDER.

A very edifying controversy has been going on of late between the Rt. Rev. the Bishop of Vermont and the *Episcopal Recorder*, touching the doctrines and practices of the Primitive Church. That paper, acting the part of a true Jesuit in the disguise of a Puritan, takes the ground, in effect, that the right way to put down Romanism is to maintain that there was never anything but Romanism known in the Christian Church, till the time of Luther and Calvin. In other words, it would apparently rule the Primitive Church out of all office and authority as the keeper and witness of Apostolic truth, on the ground of that Church being responsible for the whole Romish system; its main position being, that the teaching of the Church in the fourth century did not differ much from the full-blown Romanism of the Council of Trent. The real purpose of the *Recorder* in taking this course, we do not presume to peep into: of the natural effect of it there can be little doubt; for if the Church can be shown to have been always Romish till Luther's time, the plain and unavoidable conclusion with right-minded men is, that the Church ought never to be anything else than Romish. This matter is so clear and obvious, that it seems needless to go about a statement and explanation of it. That one should thus undertake or pretend to make good the English Reformation, by digging from under it the main ground whereon it has always claimed to stand, looks mightily like a course of treachery to the Reformation. When a man goes about to prove that he is in the light, by arguing all other men of all ages and nations to have been in the dark, we really must be excused for suspecting him to have put darkness for light. However, the reason of the *Recorder's* course herein is not far to seek. For it is, and long has been, a settled rule with that paper to identify all High Churchmanship with what it calls Tractarianism, and to identify this alleged Tractarianism with Tridentine Popery; thus virtually seeking to distinguish itself by confounding all other distinctions, as rotten wood can shine only in the dark: and as High Churchmen still appeal to the authoritative doctrines and usages of the Primitive Church, and have no difficulty in making good that appeal, there remains no way but that the Primitive Church must be ruled entirely out of court. This of course leaves the ground all clear for whatsoever Papal infallibility individuals may see fit either to assume in themselves or to recognize in another. Let it be understood, then, that the Recorderite, Recordite, or Detractarian position is, that all the public sanctions and authorities of Christian Antiquity, and all the wisdom of ages of wise and good men, must be swept away, to the end that men may be free to make their own sense of Scripture the measure of Christian doctrine, and their own self-will the law of Christian practice: no man is to believe or do anything but what himself can prove from Scripture, and every man is to judge for himself and in his own case, whether his arguments are sound and sufficient. And this is the way of "Evangelical Knowledge!" Certainly we make our profoundest bow to the uprising of this wonderful luminary, before whose countenance the sun and moon and all the stars hide their diminished heads!

We cannot stay, nor need we, to dwell on the particulars of the controversy in question. It will readily be supposed, that our preference of darkness to light is so strong as to make us content to remain in the dark along with the Bishop. The course of the *Recorder* in the matter reminds us very much of what we often experienced in our childhood. On occasion of showers making divers little short-lived brooks, we used often to undertake to dam up the streams and so make little water-falls to set our water-wheels under; but generally found that as fast as we could stop the water in one place it would still keep breaking forth in another; so that before we could get the wheel to going, the shower had spent itself, and the water all run away. We conclude for the present with a portion of the Bishop's last letter to the *Recorder*:

> But, now, look, I pray you, at the danger which you incur, by inculcating the notion that the Church in the fourth century was so corrupt that "it did not much differ from what the Council of Trent adopted."
>
> 1. First, then, consider that the canon of Scripture was settled in that century.
>
> 2. Secondly, that the great Councils of Nice, Constantinople, Ephesus, and Chalcedon were assembled in the fourth and fifth centuries, by whose decrees the cardinal doctrines of the Christian faith were declared, upon the true basis of the Holy Scriptures.
>
> 3. Thirdly, that within the same period, the Pelagian heresy, the old dispute between Rome and Carthage about heretical baptisms, and many other important doctrines of Christian truth, were rightly determined.
>
> 5. Fifthly, that the writers of those centuries have left on record many precious testimonies of primitive orthodoxy, to which the reformers of the English Church and their successors always appealed, as triumphant proofs against the Romish assumption of oral apostolic tradition.
>
> 6. Sixthly, that it is mainly by the records of the fourth and fifth centuries that we can turn the evidence of Rome against herself, and vindicate the true system of the Church against all our other adversaries.
>
> 7. And, seventhly, that not only in the rubrics and the articles, but also in the homilies and the canons of our Northern Church, these ancient fathers are recommended to our reverent attention. Witness the Preface to the Ordinal and the whole arrangement of our Liturgy, the 6th article, the 8th article, the 29th article, the canon concerning preachers, the law of Elizabeth on heresy, and the homilies, which quote them continually.
>
> I conclude, therefore, by advising a wise and just discrimination in your future censures of the fourth century. In the words of the learned Protestant, Daille, I would beg you to consider that there is a "use," as well as an abuse of the fathers. We respect their *faith*, because it was founded on Scripture. We adopt their *creeds*, because they were derived from Scripture. And we distinguish between what they did as the *official organs of the Church* and their tendency to superstition and credulity, their individual notions, and their occasional flights of oratorical extravagance, because these things are of a totally distinct nature in themselves, and no sound theologian will ever confound them together.
>
> The Church of Christ, in the very nature of the case, could not have become corrupt suddenly. Up to the conversion of the Emperor Constantine, in A. D. 312, she was kept pure in her faith by the successive fires of ten persecutions, many of them exceedingly cruel and severe. Here you are already at the commencement of the fourth century. The unscriptural and dangerous system of monachism was then in its infancy, and it needed many generations before the arts of Satan, operating on the folly of the human heart, brought in upon the Church the mass of error which, in the end, produced the necessity of Reformation. Therefore the fourth century was, as I have called it, a part of her *transition state*. And it took three centuries more to develope the claims of the papacy; four centuries to establish image worship, prayers to the Virgin and the saints, and clerical celibacy; six centuries to settle transubstantiation, and nine to fix the modern system of Romish penance, compulsory private confession to the priest, the inquisition, the bloody laws of religious torture and persecution unto death, purgatory and indulgences. The interval between the early part of the fourth and the latter part of the thirteenth centuries presents, therefore a sliding scale of doctrinal corruption, which the two following centuries only increased by the taking away of the sacramental cup from the laity, while the licentiousness and despotisms of the priesthood went on from worse to worse, until further endurance became impossible. But the fourth century was sound in the main, so far as the *principles of faith* were concerned. And nowhere can you find a nobler testimony to the supremacy of Scripture, as the great rule of faith, notwithstanding the prevailing tendency to superstition on the subject of saints and miracles. Hence, when you compare the creeds of that and the following age with the Romish creed of Pope Pius IV., you find *twelve new articles* added to the primitive faith, of which the Church of the fourth century had not adopted a single element.
>
> There is a difficulty, I am aware, with many minds, in distinguishing aright between the principles of *faith* and the floating opinions and practices of superstition. And yet they never should be confounded, because they are perfectly distinct in their nature and operation. Take, for example, the case of the Salem witchcraft, when the opinions of all the orthodox ministers of Massachusetts were fixed in favour of the reality of the popular delusions, concerning the powers and agency of evil spirits. Were these opinions any part of the *faith* of our Congregational brethren? Certainly no Congregationalist would admit such an absurdity for a moment. Even during the height of that remarkable excitement, which, as you know, involved the very courts of justice, and brought many victims to the gallows, there were large numbers who refused to credit the alleged agency of the devil, and whom the respectable Cotton Mather openly called *Sadducees*, on account of their obstinate incredulity. Yet that unbelief on the one side, or belief on the other, had nothing to do with their religious *faith*, nor had it the slightest effect on their rights, as respected their Church-membership.
>
> Or take the universal belief in astrology, which, you are aware, continued to prevail in Europe, among Protestants as well as Romanists, down to the seventeenth century, and which is still remaining, in some minds, to our own day. This, too, is not a matter of religious *faith*, but only a superstitious error of opinion, and therefore it may cover the whole Church, as it once did, or it may die away, while the *faith* remains the same. For the faith of the Church rests upon the sole basis of *divine revelation*, and the salvation of mankind depends upon its truth. But superstition is the work of demoniac art and human imagination, and may exist (as it often has existed, and doubtless will always exist to some extent) along with a true faith, although it is always to be condemned and dreaded, because it is never free from danger.
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> I cannot, therefore, see the propriety of your reasoning, when you draw from the floating superstitions of the fourth century about miracles and the departed saints an argument against the Athanasian creed. True, indeed, that formulary was not drawn up by Athanasius, but called by his name, most probably because it is a rigidly exact deduction from his writings in defence of the Nicene Creed, which is a part of our own liturgy. But there is not one word in it which relates to saints or miracles. Nor is there a single proposition in it to which we can object, so far as the proper subject of it, namely, the divine mystery of the Trinity is concerned. Our Church did not adopt it, merely because it states that no one can be saved without believing in its truth, which solemn and awful declaration was thought by some to be an unwise limitation of the divine mercy. Be that as it may, it would certainly be a very difficult task to prove the contrary, and I sincerely hope you will not undertake it, because it would be a labour little worse than vain.
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> But I must close this communication, to which I shall add nothing more in the way of controversy. It was not my intention, indeed, to open any controversy with you upon this subject, or any other; and, therefore, I did not ask you to publish my former brief remarks, though you have compelled me to request a speedy insertion of the present vindication. Neither do I expect to convince you of your mistake, because I am perfectly aware that the conductors of a public periodical must always be right, whoever may be wrong. I am only an old man, and an old-fashioned Churchman. True, I am a bishop likewise, and a very poor one besides. But if I were the best, instead of the worst of my class, I should not look for any chance of success, in these days, against the claims of editorial infallibility. Acquiescing, therefore, in the inevitable result, that you will settle the question in your own way, I take my leave of the matter.

"Reverence in the Sanctuary."—Such is the title of a very neat little volume of 58 pages, 18mo, which has been sent to us in the sheets, as about to be published by Mr. Charles B. Norton of this city. The book purports to be "by a Layman," whom we understand to be Mr. Ramsey, a gentleman well known at London and Oxford as the author of several works of a religious character, and who has lately taken up his residence in this country. We became acquainted with Mr. Ramsey soon after his arrival among us. Of course he is a Churchman to the back-bone. His little book is one of small pretension, but of real and substantial worth; written in a chaste, clear, simple style, and evincing a large acquaintance with the wells of English Divinity undefiled: and the subject, withal, is one which American Churchmen have great and too manifest need of being instructed in. In turning over the leaves, we notice divers passages which, both for the matter and the style, we shall wish to produce hereafter among our selections. We bespeak for it such a reception as may encourage the author to bring forth more such. We subjoin the Preface, as best explaining the nature and purpose of the work:

> The author of this little Tract claims no merit whatever for originality; while he fears that even in its execution he has been very defective. Not only is he indebted for the whole idea of it to an admirable little English volume, entitled "On the Reverence due to Holy Places," by Mr. Markland, but much of its subject-matter has been at least suggested by that work. His first intention was to reprint Mr. Markland's volume for publication in this country; but upon further consideration he found that many of its allusions were scarcely suitable to the circumstances of the United States, however applicable they might be to those of England. He thought, therefore, that he might take the liberty of adopting it as the model of another, and a less pretending little work, more suited to our own case. His only regret is, that he has not done more justice to the subject. He has, like Mr. Markland, given copious quotations, and it is probable that the motive was in both instances the same: for both are laymen; and both, doubtless, felt the importance of enforcing their views, on so sacred a subject, by the testimonies or precepts of Holy Writ, and of orthodox divines, rather than presume to urge their own unsupported opinions. The author believes that there is unhappily but too much need of the impressions he humbly seeks to convey, and he prays that God's blessing may accompany its perusal.
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> *New York, Lent*, 1854.

An appropriate Memorial.—We are no ecclesiologists. Still we have just seen so beautiful a token of the regard which is cherished towards the Rev. Dr. Van Kleeck, as having been for about 17 years the best of Rectors at St. Paul's church, Troy, N. Y., that, though we may do some violence to his modest habit, yet for the gratification of his friends elsewhere, who may not otherwise hear of it, we cannot help recording it.

It will be presented to that parish by a member of the same, on Easter day. It is a silver Alms-bason, bearing this inscription: "From a Friend: In memory of the Rectorship of Robert B. Van Kleeck, D. D., from Nov. 19. 1837, to Jan. 19. 1854: Easter: 1854." It is of exquisite design and workmanship. Besides its other ornament, there is in the centre a rich cross, surmounted by a crown, and surrounded by a wreath of grapes and passion flower; all being chastely executed, and so raised as to give the whole a massive appearance. Around the margin, in such character and on such ground as to increase greatly the whole effect, are these words, "Freely ye have received, freely give. God loveth a cheerful giver."

It is true that the temple in which this good Priest has so long ministered, and which, by his exertions just before called from it, he had made one of the most impressive in this Diocese, stands among his late congregation as a monument of his unblemished devotion to their spiritual welfare. Such a gift as this, however, associated specially with the alms and oblations of the Eucharist, seems to retain him still in person at that altar, where in its highest act of worship he has been wont to present their offerings as memorials of their love on earth for their Father in heaven. A happier mode, by which to gratify the best feelings both of Pastor and flock, could hardly have been devised. In justice to both we must venture upon this notice of it.

The above was all in type for the paper last week, but unavoidably crowded out.

How they do in Virginia and Ohio.—A very good friend of ours, and an intelligent, honest, and faithful son of the Church, had occasion last summer to spend a short season in Virginia, at a place some 12 miles from the residence of the Rt. Rev. the Bishop of the Diocese. We had the pleasure of dining in company with him on his return from the visit. He told us the following fact, as showing how things are done in Virginia. While he was staying at the place aforesaid, he went to Church on Sunday morning. To his surprise, the whole Ante-Communion Service was omitted, the rector proceeding directly from "The Order for Daily Morning Prayer" to the sermon. Our friend assured us that he had much difficulty in persuading himself that he was at Church.

So much for Virginia: now for Ohio.—A responsible man, who calls himself "a labouring man," has written us a letter from the south-western part of the Diocese, bearing date April 6th, 1854. Among other things, he states that there are twenty communicants of the Church in the place where he lives; and that, though the Bishop's residence is not more than four miles distant, they never see him, and would not know the Diocese had a Bishop, were they not "notified that they must pay the tax of one dollar each for his support." In the course of his letter, he takes occasion to speak of several churches in that neighbourhood, and adds the following: "The rector of one omitted the evening service a week ago last Lord's day, so as to give his congregation an opportunity to hear Mr. Duff, a Presbyterian missionary, preach, and slander the Church in England."

Of course everybody has heard how, once upon a time, the Rt. Rev. the Bishop of Ohio refused to consecrate a church, because the Communion Table was made of stone, instead of wood. And we have good authority for saying that he allows very little quarter to any clergyman of his Diocese, who presumes to take, read, or otherwise countenance *The Churchman*, or other High Church papers. To be sure, these several things, taken together, are not of much consequence; and we merely refer to them as showing how much more liberty there is, under the government of this distinguished Prelate, for those who openly break the laws of the Church, than for those who happen to cross his opinion. Is there not good reason for disowning or making light of the Church's authority, when one is so extraordinarily moved to exercise his own?

Place for a Teacher.—Gentlemen wishing to engage in the teaching of boys will do well to consult the advertisement of the Rev. William C. Doane in another column.

Old and New Romanists.—We have long been fully persuaded that the recent perverts from the Reformed Church to Romanism, taken all together, would prove troublesome customers where they have gone; that, in fact, they would in the long run cost Rome more than they would come to. It stands to reason and experience, we think, that some of them would be for going too far, others for holding back; and that some, delighted with their new whereabout, would push the worst parts of Popery to the farthest extreme, while others, disgusted on finding what a mass of obliquity and corruption they had fled to and taken in exchange for the "pure and undefiled religion" of the Reformed Church, would make haste to retrace their steps and return to their Mother's house. And so, indeed, the thing has been working out more and more for some time past. And we have not the slightest doubt that so it will continue for some time to come; insomuch that the course of the perverts will in the end very much help and strengthen the cause, which they had probably expected to paralyze and disable. Already, it appears, the fiercest bickerings are in progress between the old and new Romanists, as well as between different sets of the new. The very fact of their being so near together will only enable and dispose them the better to dig out each others' eyes, while their distance from us will save our eyes from their diggings. An instance in point is now before us. Some of the perverts, it seems, have lately, in a paper called the *Rambler*, made an attack on the notorious Dr. Cahill, among other things charging a printed lecture of his on Transubstantiation with unsoundness. The wrath of the virulent Docter has taken fire and gone into explosion through the columns of the *Tablet*. We will subjoin a few choice sparks from this explosion for the special edification and amusement of our readers:

> In every paragraph, indeed in almost every sentence, gross falsehood is asserted, palpable calumny is uttered, my clearly-expressed meaning is distorted with what I must call a malevolent ingenuity, and, above all, *whole sentences are carefully suppressed*, which would at a glance explain transparently the pretended difficulties of my *malignant* anonymous assailants.
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> Gentlemen, you are acquainted with my style of *rigid proof* in whatever I advance, and I hereby undertake to demonstrate, beyond cavil from any quarter, that a clique of converted parsons have, through the anonymous columns of their periodical, suppressed *known truth*—have, *without any doubt*, advanced culpable falsehood, and have finally distorted argument and illustration with *precisely the same kind* of perverse misrepresentation which is to be found in the most hostile writings, and in the worst speeches, of the *Parsons of the Protestant Alliance*. . . . .
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> In the whole course of my experience, I have never read anything that can even approach the assurance, the conceit, and indeed the sickening impertinence, of the writers of the paragraph on "illustrations," where they clearly set themselves up as the models of criticism, the teachers of the priesthood, and the infallible guides of the whole Church of these countries. . . . . .
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> Gentlemen, I have in this part of my letter met *half* the objections made by the editors of the *Rambler*. You will, therefore, be kindly pleased to keep your columns open to me in your next publication, for a second letter from me, of the same length as the present one I send you. In that part of their review where they speak of the Protestant Bible, I undertake to astound the Catholics of this country with the views of our infallible council of Portman street. In all my life I have not read anything to resemble the combination of glaring falsehood and palpable Protestantism, rampant Protestantism, to be deduced from their assertions in this part of their review. I also demand from you, gentlemen, that you will not permit any opponent to reply to me, till my second letter shall have been published—that is, till my full reply shall be given. This request I demand as an act of justice. I should be very sorry indeed to identify these three writers of the *Rambler* with all the converts. God forbid! Their conduct is the act of individuals, and not of the body. Oh, no. And their motives cannot be mistaken. It is a small movement on Puseyite principles; it a little imitation of Tractarianism; it is the old idea of progress: the Lord knows where it will end. Perhaps it may terminate in a new Puseyism, as far beyond old Catholicity as the first Puseyism is on this side of it. The Lord protect us, the old-fashioned priests, from the genteel theology of Portman street. . . . . .
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> These simultaneous, combined, and coincident letters look very like a malignant spirit proceeding from men who should more appropriately be consigned to the position of learners, rather than assumingly usurp the office of oppressive dictation. They have mistaken their case; they have built their spite too high, and it will fall; and what I regret most is, they have ruined their once useful periodical. It will in future be called the Parson's Hornbook. These gentlemen remind me very much of the fable, where a boy being once very fond of his cat, prayed to Jupiter that the cat might be changed into a woman. Jupiter granted his request; but some time afterwards this lady, having heard a mouse at night making a noise behind the curtains, forgetting she was a woman, jumped out of bed, and pursued the mouse with the former instinct of the cat. The application is not inappropriate. Our reviewers of Portman street, although changed into Catholics, cannot divest themselves of the old instinct of the Protestant Alliance, and in some instances would, if they dared, pursue the priest, their old victim, with the same malevolence, trick, and misrepresentation, as when they stood on the hostile platform of Exeter hall. . . . . . .
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> These half-converted gentlemen are so unconscious of their want of Biblical and theological knowledge that they undisguisedly, but disedifyingly, utter sentiments in reference to the Protestant Bible, which are the appropriate expressions of the soupers of Connemara—misstatements, genteel Protestantism, and rank heresy, are contained in almost every word they have written on this subject. . . . . . In all this exposure they must blame themselves; when they joined us, we clothed them in the lion's skin, and admitted them to our society, begging them to be *silent*; but, if they foolishly begin to bray, and imprudently raise their voice and show their *long ears*, the fault is entirely their own. . . . .

Review of Bishop Meade.—Some weeks since, we had occasion to notice a pamphlet from the Rt. Rev. the Bishop of Virginia, purporting to be a "Counterstatement of the Case of Bishop H. U. Onderdonk, in Reply to One signed A Member of the Church." We have just received a *third* pamphlet on the subject, entitled "A Review of Bishop Meade's Counterstatement." The *Review* is from the same great hand which wrote the first pamphlet of the series. Though extending through 59 large octavo pages, it is none too long, and has no waste words that we can discover. The first pamphlet, it will be remembered, aimed at a clear, strong, but impersonal statement of the case in hand. It was with the doings of the House of Bishops as set forth in their records, and not with the thoughts or feelings of any particular member of the House, that the Author concerned himself. The *Review* pursues a somewhat different line. A personal antagonist having now presented him self, the Author very properly treats him as a person, and, if we be not mistaken, gives him enough of it; what belongs to the individuality of the distinguished Prelate being entertained with somewhat of the same freedom as it has been offered.

To the best of our judgment, the *Review* makes terrible work with Bishop Meade,—terrible work with both his intellectual and his moral qualities. As an instance in point, we may mention that the Bishop in his *Counterstatement* made special profession of "partiality" and "most friendly personal relations," towards Bishop Onderdonk, and of "pain" and "distress" and "great reluctance" in what he had been forced to do under the "dictates of conscience." In reference to this profession, the Review has the following:

> The declaration of such feelings is to the last degree a matter of indifference and without import, except to enhance the justice of his reluctant severity. The fact of his friendly relations and regard to Bishop Onderdonk is not admitted. If it were, it would be as legitimate a defence against their influence in such a case, to refer to his own high-toned and sublimated notions upon the subject of discipline, of which he has given decisive evidence by being the foremost man in every instance of judicial discipline either consummated or attempted in this quarter of our Church. The defence would be lawfully used to show that even its truth might be very consistent with both the severity and the injustice of the sentence. The psychological fact has been too often illustrated to admit of any doubt, that such minds have very little difficulty in driving the currents of the heart back to their fountains, or in drying them up by the heat of their conscientious zeal, in a service which they deem to be their highest duty, and rightly, if they understand it rightly. But herein lies the difficulty, that when the streams of mind and heart become disunited, which our benificent Creator meant to run together, to temper our feelings with wisdom, and our judgments with gentleness and mercy, then our sharp and steel-edged minds, left to their own sway, without the tempering influence of their better companion, cut their way even to the bloodiest conclusions without remorse; for remorse is, in general, but the biting back of the heart's current into that untempered torrent that had swept on to its end alone. There is no necessity of referring to Calvin and Servetus. Calvin was both a great and a good man. Luther, Knox, Cranmer, had the same sharp dividing mind, and at times drove it up to the head in the bowels of humanity, with the same unrelenting stroke. It was, in great degree, the fault of their age. It may be a personal fault in any age. Modern toleration is but a restoration of the wise heart to its proper office in tempering the abstractions of the mind, whether in religious doctrine or discipline.

The *Review* proves and drives home and fastens upon Bishop Meade instances of strange misstatement, misquotation, and other proceedings of such a nature as it is not easy to see how anything but the end could justify them. Some of these instances we shall hope to lay before our readers hereafter, either in full as given by the Author, or in a condensed form, if it be possible to condense, where so much matter is put in so few words. For the present we must rest content with reproducing the opening paragraphs of the *Review*; from which the reader may gather a fair judgment of its drift and a right taste of its quality:

> Bishop Meade's "Counterstatement of the Case of Bishop H. U. Onderdonk, in Reply to One signed A Member of the Church," is a misnomer. It is neither a counterstatement nor a reply. It is at best and at most an attempted extenuation of the legal and moral imputations in that statement, by the most common of all sophisms, the setting up in defence the whole of the very matter that is charged as a delinquency. *Exceptio ejusdem rei.*
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> Bishop Meade does not deny any one of the facts set forth in that statement. They were and are undeniable. He does not adduce a single additional fact that has either legal or moral pertinency to the subject of which the statement treated. His additions are not given in the form of facts, but of inferences by himself, from an unlawful source, which his sense of decorum prevents him from adducing by quotation or specification, though he seems by no means unwilling that some other person should take the responsibility of putting the whole of this matter into the pews of the Church. He only obliquely denies that the "*printed book*" of accusations against Bishop Onderdonk, influenced the House of Bishops in pronouncing so severe a sentence against him; while the form of his denial compels the reader to regard it as a negative pregnant, because in no part of his Counterstatement does he deny that reports and statements of the same nature were known to himself and to others of the House, and did influence the sentence. He turns over to "more legal heads," the simple and self-evident principles of law which were adverted to in that statement, and avows the doctrine, in equal defiance of law and of justice, that an *ex parte* statement of anterior criminations, not confessed but denied, ought rightfully to influence the judgment of the House of Bishops in refusing to remove a sentence of suspension that had passed *upon confession.* He admits the inanity of the sentence for an acknowledgment by Bishop Onderdonk that "he had been the cause of reproach and injury to the Church," and excuses it upon the ground that there was nothing better, because Bishop Onderdonk's letters did not contain a confession of anything more! Exclude from that Counterstatement certain remarks upon the the general duty of discipline in the Church, and upon the practice of the ancient Church in refusing to restore Bishops, in regard to which practice the author misunderstands and misquotes his authority by quoting but a part, and in regard to which discipline he writes as if mercy were not its complement but its antagonist, there is not a single paragraph in the Counterstatement that has the nature of a reply to "A Member of the Church." The whole case of Bishop Onderdonk, as counterstated by Bishop Meade, is precisely what I intimated that it might be, but expressly stated that it would be an offence to the House of Bishops to say so, because it would impute to the House that its course in that supposition had been in repugnance to law, justice, conscience, and humanity.
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> While Bishop Meade's pamphlet, supposing this to be a true account of it, contains very few things which require supplementary notice by "A Member of the Church," it contains not a few which, in my humble opinion, Bishop Meade ought not to have written. One or two of them he ought not as a Bishop to have written; the rest he ought not to have written as a Judge of Bishops. His motive of "self-defence" is a very imperfect excuse for them, as it always must be where the statements, which he supposes to impugn him, are none of them refuted,—where some of them, which he thinks personal, are established by his own showing, and the main defence, or extenuation of his course, is rested upon motives of kindness and intended benefit to the person injured, of which he furnishes no collateral proofs, and which, in the absence of such proofs, must be deemed by all reasonable men to be refuted by his acts. It was not the intention of "A Member of the Church" to assail Bishop Meade personally, nor, except when he had taken a leading part, to notice him prominently. Where anything in the pamphlet has been challenged on either account by Bishop Meade, I am quite willing to let Bishop Meade's self-defence be my defence. In my perhaps partial judgment, I think that Bishop Meade in these instances, defends me better than he does himself. But Bishop Meade has now put himself before the Church very much upon personal grounds throughout; and he cannot justly take offence hereafter, if the person he assails comes up to him in the same field, and tries the strength of the weapons that he has selected.
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> The remarks which will now be submitted to the reader, will, therefore, necessarily have a character and bearing something different from those in the first pamphlet. That pamphlet was written for the purpose of establishing a certain truth, which required to be stated, developed, and sustained by proofs, in something of a logical order and connection. This is written for the purpose of exposing and counteracting certain errors in another person's work, remarkable for its want of logical order, for its want of precision in language, and from its blending under almost every one of the heads distinguished by capital letters, things that belong equally well to all the other heads.
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> This disorderly treatment of the case, if it were repeated in a review, would give it an appearance almost as irregular as the Counterstatement itself, and I know no way of avoiding such an appearance, except that of adverting to detatched parts of Bishop Meade's pamphlet in the first instance, and then of comprehending and noticing, under two or three general heads, what is most reprehensible in its positions and doctrines; not for the vain purpose of victory in this inconsiderable encounter, but for a purpose that ought to be interesting to every friend of the Church—the remission of an illegal sentence after a term of enforcement more than adequate, even if it had been lawful,—the return of the House of Bishops to the requisitions of the law of the Church, to the practical recognition of the principles of evidence, and of the proper functions and office of conscience in the judicial administration of penal law, and, above all, to a sincere deference for these several standards, as the only safe guides in the exercise of discipline. Discipline so directed and controlled, is the only discipline that can maintain either harmony or virtue in the Church. This alone is "such discipline as by the authority of God's word, and by *the order of this Church*, is committed to" the Bishops.

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Journal of the General Convention.—We are requested to state that copies of this important document for the clergy and parishes of the city and neighbourhood have been received by Stanford & Swords, and can be had by calling at their Bookstore, 637 Broadway.

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Paper Hangings.—The attention of our readers is invited to the firm of Thos. Faye & Co., at their new place of business, 257 Broadway, whose advertisement may be found in another column. Mr. Thos. Faye's long connection with the business is a sufficient guarantee, and saves us the necessity of going into detail.

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THOUGHTS ON CURRENT EVENTS.

We have at last received intelligence of the formal declaration of war, by France and England, against Russia. In fact, war has subsisted between these powers for several months, although there has been no actual collision of their forces. That calamity cannot, however, be much longer delayed. The world is actually engaged in a conflict, of which it is impossible to guess the duration or final result. All that one can venture to say is, that the contest will be a dreadful one, and that it is very probable that no grown man now living will see its close, almost certain that we, who have entered upon the decline of life, will not.

If, however, there must be war, and we fear that there is no reason to hope for any thing like a durable peace upon earth, it is gratifying to see that improvements are like to be made in the mode of carrying it on. Both France and England have announced their intention of not issuing letters of marque and reprisal, that is, licenses to privateersmen to plunder merchants. We not long ago took occasion to intimate, that the root of the evil lay deeper than this, and that the true remedy was to extend to private property on the ocean, the same immunity to which it is entitled upon the land. We remarked, at the same time, that there was apt to be a leaven of self-interest in the conduct of governments, which would prevent England from going to the length which we desired. Her great naval strength enables her to secure the advantage of destroying her enemy's commerce without the aid of private ships of war. She may even derive a collateral advantage from the not employing private armed vessels, in the greater facility of manning her national ships. The situation of Russia is very different, and it is not probable that she will follow the example of her enemies. Yet she can herself do but little in the way of privateers. Unless her navy is strong enough to contend with the fleets of England and France in the Baltic and Black Seas, it is not probable that she can succeed in fitting out privateers from ports which will be, virtually, if not actually, blockaded. Her only other ports are either on the White Sea, blockaded half the year by ice, or on the two shores of the Northern Pacific, too remote from her resources for her to do much, and entirely out of the way of affecting the commerce of the Atlantic.

There is too much reason to fear that Russia will not be disposed to rely exclusively on her own resources, and even that she will seek aid from ours. In both our wars with Great Britain, we have derived much advantage from the privateering system, which, in the last, was really the chief means by which we injured her. After the conclusion of that war, not a few of those persons who had been trained to this sort of warfare, continued to follow it, under the flags of some of the then newborn South American republics, making Spanish, instead of English, commerce their prey. Laws were passed, both then and before that time, to prevent such crimes; for a war carried on, on private account, solely for plunder, and not for the defence of one's country, is a crime, and a great one. Russia may perhaps, nevertheless, attempt to involve those of our countrymen, who have more love of money or of enterprise, than of justice, in this predatory warfare. She will have a difficulty to contend with, which the South American republics had not; we fear, not an insuperable one. Those who fitted out South American privateers, near forty years ago, affected to conceal their cupidity behind their democracy. They plundered the innocent, and, according to their notions, oppressed Spanish merchants, not for the sake of what they got and kept whenever they could, but for the advancement of the cause of liberty. Men who enter into the service of Russia can scarcely make the same pretext. If people ever took warning from the events of the preceding half century, there would be another difficulty in the way of the Russian scheme. The total ruin which fell on all, almost without exception, who were engaged in those practices, would deter any prudent man from engaging in similar pursuits.

The practice of privateering under foreign flags, is nothing but robbery. The practice of privateering under one's own national flag is always coloured with a pretence of patriotism; but if it be no more than a pretence, that too is only robbery. The great risk is, that, even if patriotism be really the controlling principle at the beginning, it may degenerate into a mere vulgar love of plunder. With the pure motive, all pretence to morality in the practice has departed. The privateersman who cruises only for plunder, is merely a licensed thief. We have recently seen the practice of employing privateers likened to that of employing militia. No two things can be much more unlike. The militia-man enters into the military service, because the laws of his country require such service at his hands. He is generally, in our country always, employed only in defensive war. The privateersman is generally employed, always in intention, beyond the limits of his own country, and is induced to take up arms, not by the commands of the law, or the nation, but by his own cupidity. The militia-man, at all events, does not derive any portion of his emolument from the plunder of private property, as the privateersman does the whole of his. Again, the militia-man's business is to fight those who meet him with arms in their hands, designed to be used against his country. The privateersman's is, to pursue those who are engaged in harmless commerce and who are unable to defend themselves, but to fly from those who are armed for purposes like his own. The militia-man is under the command of officers, appointed by the government; the privateersman is commanded by men selected by the private individuals, who furnish the capital which has built and equipped his vessel.

But, as we have already said, the evils of plunder on the ocean are not confined to the privateers. Small armed national vessels employed in the destruction of the enemy's commerce, are liable to most of the moral objections which apply to private armed vessels. The only complete remedy is to abolish the anomalous privilege of seizing private property on the high seas. Our readers may perhaps remember, that, when we spoke of this subject before, we mentioned two cases, in which, as we conceived, private property might properly continue to be seized as lawful prize. One of these was the the carrying of contraband of war, that is, of arms, amunition, and military stores, to an enemy's port. This is a direct aiding the enemy, which has always been held to place a neutral vessel in a state of *quasi*-war with the offended belligerent, sufficient to deprive him of all claim to the protection of his own nation, and to give to the belligerent a right to the property thus employed, which was, in fact, intended to be used against him. The other was the case of violation of a real blockade, that is, an attempt to enter a port which was really invested, at least by sea, with a *bona fide*, or, at least, an asserted intention of reducing it to submission. This is also an act of *quasi*-warfare against the blockading power. There is, however, no room at present to hope for such an improvement in the laws of war as that which we then suggested as desirable. But it is consolatory to know, that two of the greatest nations in the world have announced some mitigations of that terrible code, known as the laws of war.

These consist in two things. England, and, we believe, France, have determined not to authorise the equipment of privateers, and, except in the cases of contraband of war and breach of blockade, to permit the transportation of enemy's property in neutral vessels. This privilege, which is allowed by that, which has been called the rule that free ships make free goods, has been struggling for admission into the law of nations, at least ever since the war of 1756, but hitherto unsuccessfully. During the war of the American Revolution, the Baltic powers formed what they called an armed neutrality, to enforce this principle. During the war of the French Revolution, and its sequel, in the beginning of this century, the United States contended for it diplomatically. But when we ourselves became belligerents, we did not act upon the rule; and, if we mistake not, it has been formally rejected by a decision of the Supreme Court of the United States. Nevertheless, although the contrary doctrine is, as we believe, a part of the law, that is, of the established usages, of nations, the rule that free ships make free goods, is more agreeable to natural justice and to civilization. Russia can have no pretence to oppose it, since it makes for her interest, as the weaker of the belligerents on the ocean, and it is also the interest of all neutral States. There is then some ground of hope, that we may see a war conducted on this principle. If so, all future wars will, doubtless, be conducted on the same, and the rule that free ships make free goods, will at last become a principle of the Law of Nations. This will be an important step towards the yet wider rule, that private property, not actually engaged in giving aid and comfort to the enemy, shall not be lawful prize. This is the real interest of all nations; because it will be the greatest possible advance towards a really free trade.

We have also accounts, although as yet only telegraphic, of the signature of a tripartite treaty between England, France, and Turkey. It is said to consist of five articles, four of which seem to be merely matters of course. The Western Powers agree to continue the war, until the independence and integrity of the Turkish Empire is secured, and then to evacuate the dominions of the Sultan. He, on his part, engages not to make peace without their consent. The treaty is to be open to the adhesion of other European powers. The fifth article is the most important. The Sultan guarantees to all his subjects, without distinction of creed, perfect equality in law. This provision takes away at once all pretence for saying that Russia is fighting for, and France and England against, Christianity. It is the most important concession to Christianity, which the Sultan would make, and it is not confined to the members of the Greek Church, like the Russian protection. It extends to all those Christians, less orthodox than the Greeks, but more numerous, in whom Russia claimed no interest, and to whom she offered no protection. It is, in a word, the introduction of civilization and toleration into the East.

A letter from the correspondent, at Constantinople, of the London *Morning Chronicle*, of the date of March 9th, says that the treaty was intended to cover four very important points of advantage to the Christian subjects of Turkey. The statement may be taken as a fair commentary on the fifth article of the treaty. Those four points are:

1. The abolition of the poll-tax.
2. Admission of Christians as witnesses before the Turkish tribunals.
3. The right of possessing freehold property in Turkey, without regard to nation or religion.
4. To accord civil rights to the Christians, *i. e.*, to admit them to civil and administrative offices, and into the army, the same as Mohammedans.

The same writer adds the following remarks upon the importance of these concessions:

> As regards the possession of property in Turkey, it will not be out of place to remark that a change in this respect is most necessary. At the present moment a vast amount of property is held under other names. Centuries ago, when the Turks conquered this country, certain parts were alloted to the Christians, in which they could possess property. These allotments were not great. Since then the Christian population has increased immensely, so that they have positively no room; and owing to the law, they cannot build elsewhere, not possessing the right of property. Independent of these circumstances, there are numerous other considerations connected with the possession of property in Turkey, which demand reform, but which it were useless here to enumerate. It is also useless to observe that the stipulation of such a treaty would be a new era in the history of the Turkish empire, and the foundation-stone to the spread of civilization and progress in the East.

Baltimore, April 17th, 1854. H. D. E.

* * *

When people drive away faithful ministers, the Lord provides for them. When they run away from their people, God leaves them to provide for themselves.—Simmons.

Church Societies in England.—The *Spirit of Missions* for April publishes the following statement of the objects and the receipts of several Societies of the Church of England, understood to have been drawn up by the Rev. W. T. Webbe, Local Secretary of the Domestic Committee. The figures in all cases show the receipts for one year; in most, for the year 1852–3:

Society for the Propagation of the Gospel in Foreign Parts,	£120,044 or	$600,220
Society for promoting Christian Knowledge, (1)	101,556 "	507,780
National Society, (2)	36,224 "	181,220
Clergy Orphan Corporation, (3)	7,129 "	35,645
London Society for Promoting Christianity among the Jews,	27,576 "	137,880
Society for enlargement, building, and repairing Churches and Chapels, (4)	38,079 "	190,395
Festival of the Sons of the Clergy, (5)	1,275 "	6,375
Church Missionary Society,	120,932 "	604,660
Charity for the Relief of Clergymen and their Families,	14,299 "	71,495
Additional Curates' Society,	22,521 "	112,605
Church Pastoral Aid Society, (6)	40,228 "	201,140
Dr. Bray's associates, (7)	577 "	2,885
Association for promoting the Relief of Destitution in the Metropolis, &c.,	7,500 "	37,500
Church Education Society for Ireland,	5,593 "	27,965
Church of England Scripture Readers' Association, (8)	8,618 "	43,090
Church of England Sunday School Institute,	1,440 "	7,200
Clerical Education Aid Fund,	1,004 "	5,020
Colonial Bishopric's Fund, (nine years, 1841 to 1850, £165,-127,) average per annum,	18,347 "	92,735
Colonial Church and School Society,	10,886, "	54,430
Metropolis School Fund,	1,248 "	6,240
Metropolis Churches' Fund, (9) (annual receipts not stated.)		
Ten other Societies, for various objects, received, (10)	17,758 "	88,790
The Fund known as Queen Ann's Bounty, for the purchase of houses and lands, for loans to build glebe houses, for appropriations additional to the livings of Clergy, for lands conveyed to the Church Building Commissioners, &c., &c., disbursed in the year 1851	204,129 "	1,020,645
The Ecclesiastical Commissioners, for the purposes under their control, paid during the year 1851,	296,003 "	1,480,015

1. The Society issued in the year: Bibles, 153,799; Testaments, 79,483; Prayer Books, 324,928; other books, 1,154,253; Tracts, 2,571, 847.
2. The object of this Society is to assist schools in which education is given in the principles laid down in the Catechism of the Church, the use of that office been obligatory. The total number of schools in union with the Society is 9,831.
3. Educates 70 boys, and 70 girls. Its name designates the class to whom the benefit is extended.
4. The whole number of places assisted last year, 1852-3, is 141; the sum granted, £15,915; the number of additional seats to be obtained is 32,770, of which 27,965 are to be free.
5. The object of this Society, which was founded in 1655, is to apprentice the children of poor Clergymen, and to assist them in their education at schools and colleges.
6. This Society pays for 314 additional curates, 4 chaplains, for boatmen and mariners, 23 incumbents, and 132 lay assistants.
7. "For founding clerical libraries, and supporting Negro schools."
8. The Society maintain 126 Scripture readers in the Diocese of London and Winchester.
9. Since July, 1836, this fund has built, or assisted in building, seventy-eight churches, the total cost of which will be upwards of £530,000. Ten additional sites have been obtained by gift or purchase, and Churches will be built upon them as soon as the requisite funds are supplied. In the parish of Bethnal Green alone, the sum of £110,000 has been expended.
10. This includes "Metropolitan Committee, for the management of evening classes for young men," "Naval and Military Bible Society," "Prayer Book and Homily Society," "Scottish Episcopal Church Society," "Additional Curates' Fund Society for Ireland," "The Scripture Readers," and "Sunday School" Societies for Ireland.

* * *

Popular Notions of Progress.—The man who is faithfully and benevolently trying to make two blades of grass grow where one grew before, knows too well how to estimate and measure his work, to permit him to fabricate extravagant theories upon it. He knows how to estimate the works of his fathers, and he is slow in making comparisons unfavourable to them. He knows how much he is indebted to the past for the foundation of all he is doing, and all that he hopes to do; and therefore he cherishes the memorials of the past with discriminating wisdom, with reverence, and with gratitude. He is busy with his duty, and has no more time than he has disposition to swell the popular chorus. The *leaders* of this popular chorus are, for the most part, the *freer* portions of mankind—men who prefer philosophizing upon the labours of others, to putting their own hands to the plow. The theory is fabricated, and the cry is raised chiefly by the restless looker-on—by the man who, never having produced anything, and who, possessing little genius for production, is no enlightened judge of the productions of others. His *under*valuing of the past, his *over*valuing of the present, and his excited, credulous gaze into the future, are equally without knowledge, without truth and without love. He would tear down an old palace, though utterly incapable of erecting a new wigwam in its stead. Dazzled by the star rising over Mount Ida, and seeming to beckon him to future empire, he would not imitate the piety of the heathen hero, but would (not to be burdened in his progress up the mountain) leave the father that begot him among the ruins of the perishing city. He accompanies Fulton to the shore, and if through accident the experiment temporarily fail—if the mighty thought of genius prove to be not yet quite mature—he derides and hoots at the disappointed man. If it succeed he shouts progress—he speaks of the boundless enterprises and triumphs of human nature—he cries out that the receding vessel will shortly bring back the golden fleece—or, that it is opening a highway to Elysium. And afterwards, when he is enjoying the fruits of Fulton's genius, should the impoverished child of his great benefactor ask a morsel of bread at his door, he renews the cry of progress, and says, "Let thy father be forgotten, even as my own father is forgotten. Onward! onward! Let the dead past bury its dead." Bury its dead! and let the burial be *sacred* just as long as the worldly *interests* of the present living age shall permit. If progress demand it, the weak, the infirm, and the aged must be thrown aside, and even the last sanctuary of our dead fathers must be broken up—the superstition which would guard their graves in the name of filial gratitude, humanity and religion, must be regarded as a dead letter of the past; and though their dust be blown anyway as it may happen, by the wanton winds, or trodden into the mire of the streets, a way must be paved for the chariot of Mammon as it rushes into the golden future. And this is progress; this is the way to develop and exalt human nature; this is the reward of men of genius and benevolence who have fulfilled their mission on the earth; this is the encouragement of parents to watch with tender care over the infancy of their children, and to educate them for the public good; this the pledge given to honourable ambition; this is the incentive presented to the young men of the age to expend their youth and their manhood in duty to their country and their kind; this is "*progress,*" in its too popular acceptation.—*Dr.* Higbee.

* * *

The Scriptures and the Church.—The Papacy elevated the Church to the virtual exclusion or suppression of the Scriptures: the modern Church of England, since Chillingworth, has so raised up the Scriptures as to annul the Church; both alike have quenched the Holy Spirit, as the *mesothesis* of the two, and substituted an alien compound for the genuine Preacher, who should be the *synthesis* of the Scriptures and the Church, and the sensible voice of the Holy Spirit.—Coleridge.

* * *

Unconsious Influence.—It may be question which is the wiser, but not the happier—he who strives against every form of wrong, seeking *directly* to destroy error and root out ignorance; or he who quietly, by the force of examples of beauty, unconsciously soothes and harmonizes the perturbed spirits and unhallowed passions of those around him, into unison with his own higher and purer nature.

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LITERATURE.

Russia as it is, By Count A. de Gurowski. Appleton & Co.

The author of this book is a resident of New York, and a gentleman not unknown in its fashionable society—of the movements of which, he has the reputation of being, according to his moods and advantages, a minute and diligent observer. He has the opportunity, also, of instructing a wider public by his peculiar views and opinions, and unmitigated prescience and activity of knowledge of foreign affairs, through the columns of the *Tribune* newspaper,—to the foreign leaders of which journal, the Count is understood to be a contributor. With the exception of an occasional stray anecdote from Newport, or a *mot* from the Fifth avenue, this is, we believe, all that is generally known of the Count de Gurowski. His present book will satisfy any curiosity which may exist on the subject of his peculiar idiosyncrasies and humours in the world of politics. He defines his position in a preface, which is written with a considerable degree of what the philosophic writers of the day call self-assertion. It may happen, he suggests, that his book will fall into the hands of persons, who may remember him as a theorist in print on these Russian questions with a different set of views and deductions. To such he replies that his convictions of "the essential signification of the Slavi in the family of Europe" remain unchanged, but that he has learned to think differently of the mode by which their destiny is to be accomplished. At one time of his life, he entertained the opinion "that autocracy would be the great and luminous beacon in this movement." This he no longer believes. His opinions in fact, which were once Czaristic have now become entirely Pansiavistic. He has exchanged the single force of despotism, for the multiplied forces of liberty; the one man power for the million. This, as we understand it, from a perusal of his philological, theological and humanitarian reflections—which are planted as a thick hedge or *chevaux de frise* in front and rear of this volume, guarding a mass of interesting fact and anecdote in the centre—is the present stand-point of the author. The narrative which he gives us of the progress of his social and political ideas, is not without profit and a species of philosophical entertainment. It illustrates, in its way, the history of Europe during the times of the author. The Count de Gurowski was born in Poland, "where his existence was agitated by the political tempests overwhelming his fatherland," till the ineffectual effort, in which he was a participant, of establishing a republican government in that country in 1830, sent him forth to the world an exile. Fortunately he was able to choose his own Siberia and he selected Paris. Reflection, with the study and probably the more convincing logic of facts, here assured him that there was no further possibility of the resurrection of Poland. "The destiny of the Slavic race, dawning now on the horizon, could not depend on one of its feeblest, withered and destroyed branches. Russia alone represented the Slavic vitality in the moving complications of Europe and the Western world." The Count had fallen in with the St. Simonians, and was led to entertain the theory of society, "established as an axiom that it ought to be directed by a supreme will embodied in one individual, ruling or inspiring the rest." There was to be a grand unity of national interests "with an energetic concentration of power." In the contemplation of these magnificent results for the world, the patriot confesses, that "the devotion and interest felt for his ancient country became wholly superseded by his interest for the whole race, of which Poland was, after all, rather an insignificant offshoot." Russia represented the great Panslavic idea which seems to be the union of the various Slavic families, wherever they may be found, at home or abroad, in Turkey or Hungary. The Count was instructed or greatly strengthened in this idea, by the "personal advice" of Fourier, who saw a splendid possibility for the realization of his schemes of association on the vast chess-board of Russia. Count de Gurowski became a believer in Czarism, in other words the personalities and probabilities of the Emperor Nicholas, and he intimates to us, that he enjoyed for several years advantageous opportunities for watching the means and ends of this great individual institution, and national machine. Political philosophy was again doomed to disappointment. Penetrating, he tells us, closely into the nature of the man and the thing, the fever heat of his enthusiasm began to cool. "Still," he remarks, tenaciously cherishing his recently formed convictions, before he finally let them go, "still I strained my reason to hold out, hoping for the best. One by one the scales fell from my eyes, and finally I violently broke the voluntary chain, retook the staff of the exile, and with it my liberty." In other words, Count de Gurowski left Russia with a stock of observations and experiences, the details of which the American reader is now privileged to become familiar with in turning over the pages of this book. The last stage of the speculations of the transmigrating politician, is a "partial realization" of humanity on our own soil. Should this sheet anchor fail, no doubt another port and other systems would welcome a disabled philosopher, who, "acting under the dictates of conviction, never hesitated to secede from an idea, or change a route, when, by following them, the inward harmony of conscience could have become endangered." There is one compensation for this unsteady system of opinions, that while it changes from time to time, it shows no weakness or vacillation in the intervals. The notion of the day may break down suddenly, but while it lasts, it is "stiff in opinion" and its adopters will confidently bully and browbeat those wiser, but less brilliant, men who have some how or other an old-fashioned regard for consistency.

Such is the Count de Gurowski, who comes to tell us, at this interesting moment, what is the actual condition of Russia. When he gets to the incidents, his story is of interest, for he is evidently a man of quick perceptions and keen judgment, who impresses facts into his service by a controlling force of character. Once off the track of his overpowering humanitarian and Panslavic theories, he is an intelligent and entertaining narrator of the condition of Russia.

Of the Czar he tells us:

> Much has been said about the external personal appearance of Nicholas. He is as vain-glorious of it as any dandy. The glance of his large, blue-greenish, crystal-like, limpid eyes, pierces through and through as with the points of two freezing icicles. A cold pang seizes one's whole being on receiving their full glare.

And this, depreciatory account of his military character:

> I may observe, here, that there is a kind of mental disease in this family, especially since the unhappy Peter III., *through which they all regard it as their vocation to be good corporals.* All of them have devoted and devote as much time as possible to martyrizing the soldiers with daily exercises and all the petty manœuvres of a parade. But not one in the whole family has ever displayed any higher military capacity whatever. Nicholas, however able he may be, as was his father and his three brothers, to detect a button which is not in its right place on the uniform of a single soldier drawn in line with hundreds of others, or any other fault in the equipment—could never measure by his eye the reach of a gun, or the distance accomplished by a bullet. Thus, during the campaign against the Turks, in 1828, he sought to earn military laurels by the sureness of his eye, in matters of seige and fortification. The Russian troops surrounded the impregnable fortress *Schoumla*, the key to the Balkan mountains. Nicholas pointed out the spot where the heavy ordnance was to be posted to open the fire on the fortress—and the bullets fell half way from the walls. His capacity as commander has never risen above that of directing the various manœuvres of a single regiment of cavalry. The movements of two regiments combined are too much for him. In the sham fights, which every year serve for his pastime, and where 150,000 men are often unmercifully employed in the hottest season, with immense cost and loss of time, the Emperor used sometimes to take the command of one-half of the army, but always to make the most unpardonable blunders, and to be out-manœuvred by his opponent. He has even been taken prisoner with his staff at a dinner table; and now, taught by experience, he takes his seat among the judges of the camp. An able general and bad courtier, named Murawioff, who, on one oocasion, thus took the Emperor prisoner, very soon afterwards fell into disgrace, and is no longer intrusted with any military command. During the above-mentioned campaign in Turkey, Nicholas joined the army, commanded by field-marshal Prince Wittgenstein, interfering continually as we have been told, with its military operations. To this untimely interference the unhappy results of this first campaign were due. The next year the command was transferred to Field-Marshal Dybitsch. The first condition in accepting it was, that both the Imperial brothers, Nicholas and Michael, should remain at home, and keep quiet. Nicholas, grown wise by the previous year's experience, acceded to the demand. The results are known. The army crossed the Balkan, took Adrianople, and there the treaty, bearing that name, was signed. Dybitsch earned the surname of *Zabalkanski* (the Crosser of the Balkan.) Since this lesson, Nicholas has never joined an army, nor appeared personally on any theatre of war, either in Poland or in Hungary. Now he believes himself to be a great naval commander. So much for his military abilities.

The "most prominent and deepest feature in his character, darkening his actions," is described as "an inexorable, unextinguishable rancor."

The chapter on the Army and Navy, exhibits the exclusive and exhaustive enormous military system of the country—which invades every department of life, Church as well as State, and to which all other interests are subordinate, and supplies a force which our author considers strong for defence, but impracticable for any great aggressive movement against Europe, from the poverty of the treasury, and the devastation its presence would cause on any concentration upon Russian territory at home.

THE RUSSIAN SOLDIER.

> The characteristic features of the Russian army are those proper to the general character of the Slavi and the Russians in particular. An indomitable stubbornness, an unbroken toughness, and perseverance and endurance almost beyond human limits, are the prominent qualities. A Russian never gives up any work whatever, when once commenced. To attain the proposed aim he will, without hesitation, overcome any difficulties. The word impossible is nearly unknown to the Russian—workman, artisan or soldier. Thus, if any new or difficult piece of workmanship is shown to an artisan, and the question asked if he will be able to produce something like it, his ready answer will be, *I don't know, but I will try.* In the same manner, the soldier on a battle-field never supposes that anything there is impossible. He storms batteries with coolness, nay, even composure, and will stand quite unmoved the most deadly fire of the enemy. He has not, perhaps, the foaming vivacity of the Frenchman or of the Pole, but a peculiar, steady, unshaken way of his own. If overpowered and broken by the enemy, he does not fly in disorder from the field, but remains on it, even with the certainty of the loss of life. During the retreat of the Russian army in 1812 from the Niemen to Moscow for several hundred miles, few, very few, prisoners were made by the French. At the battles of Eylau, Austerlitz, and Mojaisk, Napoleon was puzzled and terrified by the inflexible obstinacy, especially of the Russian infantry, and proclaimed it to be among the best in the world. About ten centuries ago, Leo Diakonos, an Imperial historiographer of Byzantium, speaking of the Ros of that time (now Russians), who several times approached the Eastern Capital, says that *the Ros die but don't run away.* Others maintain this to be the result of a stern discipline. That discipline may contribute to it in a certain degree cannot be doubted—but no discipline can stand against fear.

To this we may add a notice of

THE COSSACK SOLDIERY.

> The Cossacks in time of war are rarely used in masses, in a regular battle-field. Their principal utility consists in surrounding the army as an iron swarm, wholly impenetrable to the enemy. Thus they cover the movements of the forces, prevent desertions and fetch up stragglers. They form the vanguard and the *postes perdus*, generally extricating themselves out of difficulties in which all other detachments of the army or individuals would be lost. In this manner they serve to keep the enemy on the alert, to alarm him continually, to hold him in restless irritation, and to exhaust him. They are like a swarm of insufferable mosquitoes, which it is impossible to disperse or to get rid of. They appear, alarm, carry off some prisoners, and disappear before they can be pursued—to appear in a short time again. As no other nation has such irregulars, they can never be met on like ground. The French, in 1812-13-14, complained of this kind of warfare more than of anything else. The Cossack is in service the most faithful and the most thoroughly obedient, shrewd, and cunning of soldiers. Thus he is used for missions of trust or danger. Nearly every commander of a larger or smaller detachment has Cossacks about his person, and at his disposal. They are remarkable for great personal courage. They will often penetrate single-handed where no other soldier dare venture, and thus they are of excellent use in gathering and procuring information about the movements of the enemy. They equip themselves, receive almost no pay during the war, with, if possible, sometimes a ration for man and horse. But generally they are thrown on their own resources and industry for their food.

The Navy is not spoken of with much respect. It is a comparatively new service, its sailors are raw, unpractised hands, and its ships are poorly built, under the general Russian system of official fraud and peculation, by which the superiors "economize" a revenue out of the service. Sir Charles Napier would doubtless, on a slight opportunity, make quick work with such material as is here described:

> The vessels have no uniformity in their construction. Some are as heavy as old Dutch galliots, some are modelled on English and American patterns. The material, which is mostly oak, is bad; not that there is no lumber in Russia, but the navy-yards and arsenals are under the same principle of venality and theft which pervades all other branches of the administration. Thus the vessels last only from ten to fifteen years. In general, the Russian Navy is to be regarded as a defensive wooden wall, which can never be transformed into an offensive weapon against Europe, or be made to act single-handed against any of the maritime powers, with the exception of Sweden, Turkey, and the like smaller ones.

Of Pashkewich, the commander appointed to the forces on the Danube, a kindly account is given.

> In justice to the Prince Pashkewich, it ought to be said, that his whole career, from the inferior grades to the present prominent one, has been marked by untarnished honesty. He made no fortune whatever as a colonel. Now he is immensely rich, by the gifts of the sovereign. But he, the all-powerful commander, is powerless to stop peculation in the army under his command. As says the old proverb: *nec Hercules contra plures.* During a war, however, Pashkewich always takes particular care of the soldier, of his comforts, and that his due shall reach him as much as possible in the normal measure. The soldier knows it, adores Pashkewich, and fights under his command as cheerfully as courageously; and if, as some enemies of the Prince maintain, he has often committed in his campaigns strategical blunders, which would have jeoparded their issue, the undaunted devotion of the soldiers has repaired the mistakes, and re-established on his side the fortune of the battle. Such, it is said, was the case in the campaigns of Persia and Poland, under Pashkewich's command.

The leading and favourite idea of the book, is the emancipation and progress of the people. The peasantry are described, with their simple tastes and cheerful amusements, their abundant food, their use of tea, and even of the bath, for which the world has given them very little credit; and with the higher advantages of intellectual life and activity. "Not only the soil and the serf, but the whole nation gravitates, though slowly, towards emancipation. The onward movement of so large a mass, with such complicated interval wheelwork—if undiscernable to many—still exists. What there is confused and entangled in it, is a result of the artificial working of the supreme power and government; while what is simple, uniform, self-unfolding, is a patrimony of the people, a product of its ancient social life."

The last chapter of the work is entitled Manifest Destiny, and points to the Russian occupation of Constantinople. That southern prize once taken possession of, and incorporated as part of the great Russian system, the elements of decay will fast develop themselves in the despotism of the Czar. Luxury will overthrow him, and the people of Russia will rise from amid the ruins of the State.

THE FUTURE OF RUSSIA AND CONSTANTINOPLE.

> Constantinople will exercise its everlasting spell, and attract the Czars. Its irresistible and various fascinations will tempt them. This is not aimed at, but it cannot be avoided. The monarch and his grandees will yield to the temptation. They will abandon the cold, misty, frozen, marshy, mouldy and gloomy region of St. Petersburg, with its monuments of murder and of parricide, for the unrivalled beauty of the Bosphorus, where in their ambitious intoxication they will believe themselves the masters of the world. But history attests that to conquer and occupy Byzantium, is to sink into effeminacy. The families transplanted to the south in the cortege of the throne will soon disappear one by one. Roman families settled with Constantine and after him in Byzantium; still they disappeared after a short time from the court and from public life, and scarcely a family of Roman descent appears prominent during the Eastern Empire. The Greeks, the Fanariote, the Slavic Rajah of the South will soon prevail in the palace—it may be in the modern seraglio—against the genuine Russian. By and by they will surround the master, creep into his councils, and crowd out therefrom the man of the north. Even the cunning and servile German, so influential now in the northern capital, will be pushed aside. Teutonic pilgrimages of fortune hunters from the Baltic provinces, as well as from Germany, will be not so easily performed to Constantinople, as they are now to St. Petersburg. In one word, the court in Byzantium or Czarigrad will soon cease to be Russian; it will become estranged to the nation, and autocracy will soon become disabled. It will lose its control over the people, its old indigenous flavour will disappear, the historic ties between the Czar and his subjects will be rent asunder; the man of the North will cease to recognize his hereditary master in the despot revelling on the Hellespont. We may expect to see there a varied reproduction of the worst Byzantine epoch—and that the throne of Peter may disappear in the ashes of some modern Sardanapalus. The Muscovite despotism has muscles of iron, and nerves of steel; let these relax and it dies. Let it become Byzantine or Sultanesque, and the nation will rise for its overthrow. Nobility, clergy, the men of Moscow, of the Don, the Wolga, and of the Baltic, all united in the common cause, will execute its doom and close its history, more easily and surely than would be possible in the Kremlin or on the Neva.

This at least is the prediction of Count de Gurowski.

The Dietetics of the Soul; by Ernest Von Feuchtersleben, M.D. Valere Aude. Edited from the seventh edition. Francis & Co.

Every man, says the proverb, is either a fool or a physician at forty. As no one will willingly assume the folly, he would do well to provide himself in time for the alternative. It is a kind of knowledge, indeed, for which we do not commonly have to go far for a tutor; most persons acquiring an instinctive perception of their forces and vitalities, the thorough comprehension of which, and due obedience to the suggestions excited thereby, constitute health and character. To aid this understanding, to give confidence and faith in working out the problem, is the object of this little book, which is written in an intelligent, philosophic spirit, which may be described as an attempt to call forth the essential pluck or vital force there may be in a man's soul, as the best guardian of his mental and bodily well-being. The title offers one of those suggestive analogies, by which thinking people, of moderate observation and experience, may almost make out its chapters in advance for themselves. The soul requires its nutriment as well as the body; its vigorous healthy exercise and tonic refreshment. Give it wholesome activity, and the pleasurable variety of which it is capable, and it will take care of itself and the body too. But put it on a starved diet, of dry meagre culture; abstract from it poetry, fancy, the imagination; take away the performance of the duties of life, the ordinary motives to gain and energy, and substitute the diseases of melancholy, superstition, idleness, and hypochondriasis, the body will keep the mind company in weakness and decay.

It is astonishing how far mere occupation itself will go to determine health. The vitality of men is kept up in cities to the last moment of life, by the spur and collision of interests, while the same persons, who thus die in old age, in harness, as the phrase goes, might, if they had gone into retirement, with nothing to do but to die, long before have accomplished the fact. While we have a motive, we live, from the habit, as well as the necessity, of doing so; when toil and ambition are over, hope departs with them, and the spring of the relaxed machine is suddenly broken. Of all things, give a man a motive which will employ all the faculties of his soul, and which cannot be readily exhausted. It should be a standing inquiry with Life insurance companies, has the applicant a hobby? is there any controlling idea which occupies his mind, by which he forgets or is unconscious of the weather, the bills of mortality, the quarantine, the epidemic; which ignores physic, and never sees a medical advertisement? is he a collector, a virtuoso, an antiquarian, or anything of that kind, which bores the world, and as pertinaciously delights himself? In that case he may live on indefinitely.

> The whole world is an influence. But the strongest of all is individual character. Character makes the man; for as all beings in nature are merely manifestations of force, man can boast of nothing as his own except the energy which he displays. If unable to arouse this energy, let him assume it; let him place himself by a sudden effort in circumstances where he must *will*. It is an old and true saying, "that men seldom die upon a journey, or during their honeymoon."
>
> "Seldom," says the reflecting Bulwer, "nay, scarcely ever would disease cling incurably to us in the season of youth, if we did not ourselves believe in it and foster it. We see men of the frailest constitutions who have no time to be ill amidst the constant activity of professional life. Let them be idle—let them reflect—and they die. Rust wears away the steel which remains bright while it is used; and if all were alike vain—if activity and indolence engendered the same evils, it must still be admitted that the evil is more easily avoided in the former, while at the same time it affords us a nobler solace."

It is very much like the cabman's horse, of the venerable age of forty-two, the philosophy of whose movements so perplexed Mr. Pickwick—"He always falls down, when he's took out o' the cab," was the explanation of the driver, "but when he's in it, we bears him up werry tight, and takes him in werry short, so as he cant werry well fall down, and we've got a pair o' precious large wheels on; so ven he *does* move, they run after him, and he must go on—he can't help it." The chaffing of this swell cabman was the unconscious philosophy of civilization and life in great cities. Poor Hartley Coleridge, whose existence was one of the melancholy disappointments, for himself and the world, of the literary career, felt this value of the continuous use of the faculties, surrounded by the beauties of Windermere, and the social influences of Wordsworth and Southey. Losing the habit of literary exertion, he lost the power. "Operative authors," says he, in his memoir of Massenger, "should keep the Sabbath, but they should make no saint Mondays. They should observe the painters' rule, *ne dies sine linea.* Like poor hacks on the road, while warm in the harness, we jog on, not very happy, perhaps, but still with a certain sense of power, hardly conscious of each separate effort, and precipitated by accumulated velocity. But let us once get cold, and our joints stiff, the whole arrear of weariness comes upon us with compound interest, the toil which was hardly felt in the act, becomes terrible in the retrospect, and nothing short of the actual cautery of antique Irish posting can set us in motion again."

This is but a general illustration of a vast subject—the employment of the faculties. Without entering into its details, or undertaking to guarantee every maxim of this German author who treats of the matter, we may commend his book—with its maxims and aphorisms for a profitable excitation of the manifold topic.

Dickens' new story, *Hard Times*, has been commenced, by an arrangement with the English publishers for the advance sheets, in the reprint of Messrs. M'Elrath & Barker. The first instalment, of the three opening chapters, promises well, the scene being laid in a school, where Dickens is always at home, and the obvious intent being to satirize the dry unimaginative system of education which is apt to prevail in the new economic institutions provided for the people,—and concerning which it would be well to inquire in time if we have not some specimens, or certain tendencies at least, in public schools on this side of the water.

Thomas Gradgrind, "a man of realities, of facts, and calculations," is introduced to us as the model worker, the visiting manager, of such establishments; "a man who proceeds upon the principle that two and two are four, and nothing over, and who is not to be talked into allowing for anything over."

THE MAN OF FACTS.

> "Now, what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts; nothing else will ever be of any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to Facts, sir!"
>
> The scene was a plain, bare, monotonous vault of a school-room and the speaker's square forefinger emphasised his observations by underscoring every sentence with a line on the schoolmaster's sleeve. The emphasis was helped by the speaker's square wall of a forehead, which had his eyebrows for its base, while his eyes found commodious cellarage in two dark caves, overshadowed by the wall. The emphasis was helped by the speaker's mouth, which was wide, thin, and hard set. The emphasis was helped by the speaker's voice, which was inflexible, dry, and dictatorial. The emphasis was helped by the speaker's hair, which bristled on the skirts of his bald head, a plantation of firs to keep the wind from its shining surface, all covered with knobs, like the crust of a plum pie, as if the head had scarcely warehouse-room for the hard facts stored inside. The speaker's obstinate carriage, square coat, square legs square shoulders,—nay, his very neckcloth, trained to take him by the throat with an unaccommodating grasp, like a stubborn fact, as it was,—all helped the emphasis.
>
> "In this life, we want nothing but Facts, sir; nothing but Facts!"
>
> The speaker, and the schoolmaster, and the third grown person present, all backed a little, and swept with their eyes the inclined plane of little vessels then and there arranged in order, ready to have imperial gallons of facts poured into them until they were full to the brim.

This notion of things is dramatically carried out in an examination of the children, in which the premature, precocious, cramming system—an overfeeding which has all the effects of starvation,—is made to show its ridiculous working. Out of school, we get a peep at the young Gradgrinds in the street and at home—with a hint of the revenges nature takes at this cruel "pitchfork" treatment, as the shrewd Latin poet once characterized something similar in a famous adage.

Faith, love, "the fair humanities," are all weeded out by the new process. It is indeed hard times for the children, and if Mr. Dickens will go on with healthy satire of this kind, he will be putting society under a new obligation to his genius—for if there is anything under which the world is suffering just now, it is this barren, grinding system, which would crush all the finer emotions of life, and desiccate the heart of its human, living powers. The contrast of nature and her vital absorbing forces, with this machine education, is as well displayed in the following little piece of character-painting, as it could be by a philosophical essay.

HOW IT WORKS.

> "Give me your definition of a horse."
>
> (Sissy Jupe thrown into the greatest alarm by this demand.)
>
> "Girl number twenty unable to define a horse!" said Mr. Gradgrind, for the general behoof of all the little pitchers. "Girl number twenty possessed of no facts, in reference to one of the commonest of animals! Some boy's definition of a horse. Bitzer, yours."
>
> The square finger, moving here and there, lighted suddenly on Bitzer, perhaps because he chanced to sit in the same ray of sunlight which darting in at one of the bare windows of the intensely whitewashed room, irradiated Sissy. For, the boys and girls sat on the face of the inclined plane in two compact bodies, divided up the centre by a narrow interval; and Sissy, being at the corner of a row on the sunny side, came in for the beginning of a sunbeam, of which Bitzer, being at the corner of a row on the other side, a few rows in advance, caught the end. But, whereas the girl was so dark-eyed and dark-haired, that she seemed to receive a deeper and more lustrous colour from the sun when it shone upon her, the boy was so light-eyed and light-haired that the self-same rays appeared to draw out of him what little colour he ever possessed. His cold eyes would hardly have been eyes, but for the short ends of lashes which, by bringing them into immediate contrast with something paler than themselves, expressed their form. His short-cropped hair might have been a mere continuation of the sandy freckles on his forehead and face. His skin was so unwholesomely deficient in the natural tinge, that he looked as though, if he were cut, he would bleed white.
>
> "Bitzer," said Thomas Gradgrind. "Your definition of a horse."
>
> "Quadruped. Graminivorous. Forty teeth, namely twenty-four grinders, four eye-teeth, and twelve incisive. Sheds coat in the spring; in marshy countries, sheds hoofs, too. Hoofs hard, but requiring to be shod with iron. Age known by marks in mouth." Thus (and much more) Bitzer.
>
> "Now girl number twenty," said Mr. Gradgrind. "You know what a horse is."

There are other "hard times" in the world than the scarcity of money and the fall of stocks, and we trust it is the author's intention to expose them.

Messrs. Bangs & Co. have on hand several new issues of the *Classical Library*, which holds its ground admirably for industry and novelty; a first volume of the Oxford translation of the *Works of Tacitus*, which preserves the force and certain conclusiveness of narrative of the original in English; the *Works of Apuleius*, a new translation comprising the Golden Ass, the God of Socrates, the Florida, and Discourse on Magic,—a curious picture of the heathenism of the second century. A metrical version of the Episode of Cupid and Psyche, attributed to Hudson Gurney is added, and Mrs. Tighe's poem of Psyche, as a parallel illustration. Another volume includes literal versions of Justin's abridgement of the Greek History of Trogus, the lives of Cornelius Nepos and Eutropius' Roman history—the translation by the Rev. John Selby Watson, well illustrated by notes and a valuable general index.

Putnam's Monthly for April continues Mr. Melville's *Encantadas*; has a pleasant paper on the seaside characteristics of Connecticut; a sketch witty and reflective by Lowell, of *Cambridge Thirty Years Ago*; an experience of Hasheesh, at Damascus, by Bayard Taylor, and a poem by Longfellow—a pendant to his beautiful lines entitled "Resignation"—the present verses, it is understood, having been suggested by two actual incidents occurring in his own family, and in that of his friend, the poet Lowell, the same night, at Cambridge.

THE TWO ANGELS.

Two angels, one of Life and one of Death,
  Passed o'er the village as the morning broke;
The dawn was on their faces, and beneath,
  The sombre houses hearsed with plumes of smoke.

Their attitude and aspect were the same,
  Alike their features and their robes of white:
But one was crowned with amaranth, as with flame,
  And one with asphodels, like flakes of light.

I saw them pause on their celestial way;
  Then said I, with deep fear and doubt oppressed:
"Beat not so loud my heart, lest thou betray
  The place where thy beloved are at rest!"

And he who wore the crown of asphodels,
  Descending, at my door began to knock,
And my soul sank within me, as in wells
  The waters sink before a earthquake's shock.

I recognised the nameless agony,
  The terror and the tremor and the pain,
That oft before had filled are haunted me,
  And now returned with threefold strength again.

The door I opened to my heavenly guest,
  And listened, for I thought I heard God's voice;
And knowing whatsoe'er he sent was best,
  Dared neither to lament nor to rejoice.

Then with a smile, that filled the house with light,
  "My errand is not Death, but Life," he said:
And ere I answered, passing out of sight,
  On his celestial embassy he sped.

'Twas at thy door, O friend! and not at mine,
  The angel with the amaranthine wreath
Pausing descended, and with voice divine,
  Whispered a word that had a sound like Death.

Then fell upon the house a sudden gloom,
  A shadow on those features fair and thin;
And softly, from that hushed and darkened room,
  Two angels issued, where but one went in.

All is of God! If He but waves his hand
  The mists collect, the rain falls thick and loud,
Till with a smile of light on sea and land,
  Lo! He looks back from the departing cloud.

Angels of Life and Death alike are His;
  Without his leave they pass no threshold o'er:
Who, then, would wish or dare, believing this,
  Against his messengers to shut the door?

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The subscribers respectfully invite attention to their elegant assortment of every description of ARTISTIC PAPER DECORATIONS, for the walls and ceilings of parlors, halls, dining rooms, &c.
The styles embrace the very latest importations of the French, German and English Frescoes, Arobesques, Damasks, &c., variously produced upon embossed, enamelled, satin, and plain grounds, in the most desirable colors and tints.
All the various styles of decorations may be seen arranged on screens, so that the effect shall be practically produced, and thus encourage decision as to whether the style and arrangements are such as to merit approbation.
From the long and uninterrupted connection of this establishment with several of the most celebrated foreign factories, privileges and facilities are enjoyed, which not only enable the subscribers to furnish goods not elsewhere to be found, but at the most moderate prices
The most skillful and accomplished workmen, as well as the personal superintendance of the members of the firm, may always be relied upon, to insure entire satisfaction to the customers.
All the various styles of Philadelphia and other American Paper Hangings, are kept constantly on hand.
O'SULLIVAN & FAYE, Importers and Dealers in Paper Hangings, 436 Pearl street, near Chatham. †m11-3m

ELEGANT PARLOR PAPERS & DECORATIONS.—SUTPHEN & BREED, **Importers, Manufacturers,** and Wholesale Dealers in Paper Hangings, have removed from their old stand in Pine street, to the new and spacious building, **404 Broadway,** and are now opening to the public their large and comprehensive Spring stock. **In the Retail Department,** will be found the rich and tasteful decorations of Zuber, Delecourt, Lamperlier, Deguette, Mader, Gillon, and other Paris makers.
Churches, public buildings, offices, &c., papered in imitation of Frescoes, Marbles, and the choicest Woods. The decoraters in their employ are men of most artistic merit, and all work done by their house will be of the first order. †m25-3m

PAPER HANGINGS. WHOLESALE AND RETAIL. 257 Broadway.
Removal!
THOMAS FAYE, (Late of "Thos. Faye & Co." 436 Pearl street, and formerly of "Pares & Faye," 379 Pearl street,) having associated with him C. C. NEVERS and J. M. COPLAND, his late partners, under the firm of THOMAS FAYE & CO., has opened a new depot at 257 Broadway, directly opposite the City Hall.
We are now opening an entire new stock of *French and American Paper Hangings*, fancy and staple, decorative and plain, which are offered to the trade, merchants, landlords, and housekeepers, at the lowest market prices.
New designs for Parlors, &c., by every steamer, from our agent in Paris.
Artistic workmen attend to the Retail Department.
THOMAS FAYE & CO., Importers and Manufacturers,
ap8-tf † 257 Broadway, directly opposite the City Hall.

CARPETS, Oil Cloths, &c., at Low Prices for Cash.—GEORGE E. L. HYATT, Nos. 444 and 446 Pearl street, (near Chatham,) New York, has now in store, and is constantly receiving, a well assorted stock of Carpets, Oil Cloths, &c., to which he invites public attention, believing that an examination of both quality and prices, will prove satisfactory to Merchants and to Purchasers generally, who buy for Cash. His stock consists of
Rich Velvet Tapestry and Brussels Carpets, in new designs;
Superior English and American 3 ply and Ingrain Carpets, comprising many new patterns, made expressly for the first-class trade; also,
Twilled and Plain Venetian Hall and Stair Carpets;
Oil Cloths, in widths from 2 to 25 feet, in various qualities;
Rich Mosaic, Tufted, and Common Hearth Rugs and Door Mats, of different sorts;
Table and Piano Covers, of choice patterns;
4-4, 5-4, and 6-4 Plaid and Plain Mattings;
Window Shades, of desirable styles;
Stair Coverings, Stair Rods, and all other articles usually kept in Carpet Stores. He is also Agent for selling
Carhart & Nye's Power-Loom Three-ply and Ingrain Carpets, which are in quality, style, and colors, equal to any goods made.
All which will be *fairly represented* to purchasers, and sold at *fair prices.* *m25-6m

LOOKING-GLASSES, LOOKING-GLASS PLATES, PORTRAIT and PICTURE FRAMES.—JOHN S. WILLARD, No. **440** Pearl street, offers at wholesale and retail a large assortment of Gilt, Rosewood, Black Walnut, and Mahogany O G Band and Bevil Looking-Glasses, French and German Looking-Glass Plates, Plate Glass, and Gilt Mouldings. Rich Ornamental MANTEL and PIER Glasses. Portrait and Picture FRAMES, of all kinds and descriptions, constantly on hand and made to order.
JOHN S. WILLARD, Importer and Manufacturer; Warehouse, No. 440 Pearl, between Chatham and Madison streets. *m11-1y

LOW RENTS AND SMALL PROFITS.—The subscribers beg to inform their friends and the public that they are at their old stand, 454 Pearl street, near Chatham, and are prepared to exhibit an extensive and choice assortment of CARPETING and FLOOR OIL CLOTHS of every style and price. We are not under the necessity of charging large profits to pay heavy Rents.
m18-3m* BAILEY & BROTHERS.

DAGUERREOTYPE HATS!—RAFFERTY & LEASK, the Chatham Street Hatters, desire to call attention to their SPRING style, which is just issued, while they acknowledge no superior in the Art of Hatting, guaranteeing to sell as good a hat for the money as any other house in the United States. They, in addition, present every customer with his LIKENESS, FREE OF CHARGE, neatly inserted in the lining of his hat. They are the only hatters that can do this. Their stores are No. **57** Chatham street, opposite Chambers, and on the corner of Chatham and Pearl streets, New York. ap8-6m

NEW CARPETING SPRING IMPORTATION, 1854.—W. & T. LEWIS, No. **452** Pearl street, opposite William street, have received direct from England, 20 bales of John Crossley & Son's Carpeting, consisting of MOSAIC MEDALLIONS, in one entire piece; VELVET MEDALLIONS, with borders and filling to match; VELVET and TAPESTRY CARPETING, newest designs, and brilliancy of color cannot be surpassed in the city.
Also, a full and complete assortment of three ply superfine and fine Ingrain Carpeting, from the most celebrated AMERICAN and ENGLISH makers. OIL CLOTHS, from one to nine yards wide, from Hare & Co., and other English and American makers, in Fresco, Marble, Oaks, Italian, and Chintz, well seasoned; made expressly to our order. Also, Stairs' Carpeting, Rugs, Druggets, Stair Rods, Piano and Table covers, and all other goods usually found in first class carpet stores.
N. B.—A large stock of COCO MATTING and MATS, ENGLISH SHEEP SKINS and ADELAIDES, to which we call the attention of Southern and Western Merchants. The above goods are imported direct by W. & T. Lewis, and are offered for CASH ONLY, full 20 per cent. below Broadway prices. ap8-3m

NEW SPRING AND SUMMER GOODS.—S. & M. E. TOWLE & CO., of **Columbian Hall, 281 Grand street, New York,** have opened their importation of Spring and Summer goods, for the inspection of their patrons, viz.: a large and well-assorted stock of seasonable dry goods, selected with great care, by their agents in Europe, from the most celebrated manufacturers, which, for variety and elegance, cannot be surpassed.
Rich Plaid and Striped Silks of the newest styles, containing select designs in India and Foulard Silks at low prices.
Brocade and Solid Colored Silks of the choicest coloring and patterns. The solid colors were ordered expressly for our trade, and are select tints.
Plain Black Gros de Rhine, Figured and Brocade Black Silks in the newest patterns, of the best manufacture, and warranted equal to any imported.
Mourning Goods.—Bombasins, Canton cloths, Mous. de laines Alpacas, together with a complete assortment of mourning apparel.
Dress Goods.—**Bareges, Satin Plaid,** Printed and Plain colors, in tans, modes ashes of rose, and high colors; Plaid Poplins, Ginghams, Printed Challies and Mous. de laines. Paris printed Jaconets and Lawns of every description.
Shawls and Mantillas.—**Paris Mantillas** and Talmas. Entirely new patterns in all desirable colors.
Plain and Embroidered Canton Crape Shawls; Broche, long and square; plain and printed Thibet and Cashmere Shawls, in every variety.
House Furnishing Goods.—Linen Damasks, Table cloths, napkins, doylies, and towelling, linen sheeting all widths, pillow and shirting linen, muslin sheeting and shirting, bed tick, etc.
French Toilet and Marseilles Quilts.
Lace Curtains and Window drapery of every description, of Swiss manufacture; also a large assortment of French and British lace goods and embroideries.
☞ Messrs. S. & M. E. T. & Co. would announce to their patrons and strangers visiting the city, that the recent enlargement and improvement of COLUMBIAN HALL (so necessary to their business) obviates all inconvenience from want of room, and by adhering to the one price system strictly, together with the facilities of importing all the goods in their trade, they are enabled to sell at much less rates than usual retail prices. S. & M. E. TOWLE & CO.,
ap8-3m 281 Grand street, N. Y.

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrription. mar5-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
mar 5-1y No. 120 Bleecker street corner Wooster street.

SCHOOLS.

THE HOME SCHOOL, North Haven, Conn., five miles from New Haven, accessible by stage, or Hartford Railroad. The Rev. A. G. SHEARS receives into his family, at the former retired, elegant, and healthy residence of P. Sanford, Esq., eight boys under 12 years of age. Their health, manners and morals receiving constant supervision, makes this a good substitute for HOME. French by a Frenchman. Frequent excursions on horseback and by carriage. Two sessions per year, of 21 weeks each, beginning May 1 and November 1. Terms, per session, *payable always in advance*, Classical Department, $125, English, $100; Scholars not received for less than one session. References, the Bishops of Connecticut, and J. L. Fonda, Esq., 39 William-street, N. Y. (late Cashier of the Merchant's Bank). ap8-4t

BALLSTON SPA INSTITUTE.—A FAMILY BOARDING SCHOOL FOR BOYS, situated in the village of Ballston Spa, Saratoga county, N. Y.; the Rev. D. Babcock, D.D., rector. The year is divided into two terms of 21 weeks each. The Summer term commences on the 1st day of May. This School has been in operation eight years, with generally a full patronage; number of scholars limited to about 35. The charges per Term, including Board, Tuition, Washing, and all ordinary school expenses, except Books and Stationary, will be $100. Circulars may be had, by applying to Stanford & Swords, 637 Broadway, N. Y., or to the Rector at Ballston Spa. ap8-4t

FAMILY BOARDING SCHOOL FOR BOYS, at Yonkers, N. Y., number limited to twenty. The summer term of the Locust Hill School will commence on Monday, the 1st of May.
April 8, 1854—4t$ G. W. FRANCIS, A.M.

EPISCOPAL ACADEMY OF CONNECTICUT.—SUMMER TERM begins April 27 A limited number of pupils is received into the family of the Principal at $65 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 637 Broadway. Address the Rev. EDWARD BALLARD, A. M.
Cheshire, March 25, 1854. ap1-5t

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL. ap1-1y

CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal church.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents seeking a good, economical, and domestic school for their daughters.

Its peculiar advantages are—

1st, ITS DOMESTIC CHARACTER. All the pupils being required to aid, to some extent, in the domestic work of the family—such as is performed by a large proportion of the mothers of our country. The object of this is not so much to impart a knowledge of all domestic work, as to afford a useful, interesting, cheerful, and invigorating occupation, for a portion of the time not devoted to study and recitation.

2d, ITS LOCATION. Three hours' ride from New York, easy of access by Harlem Railroad to Kensico, from thence by Stage to Armonck.

THE COURSE OF STUDY comprises all the branches of a thorough English education, together with the French Language, Music, Drawing, and Painting, if desired.

The advantages of a system by which girls shall be trained to discharge, in a proper manner, those duties of after life, which adorn even the accomplished woman, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort, which paternal solicitude can desire.

The pupils are under the constant supervision of the Rector, forming, at all times, a part of his family.

TERMS: The Terms of the School are placed at the lowest possible sum, and are, for the English Course, $75 per Session of 22 weeks, payable in advance. French (additional) $5 per quarter; Music, with the use of Piano, $10; Painting in Oil Colors, $10; Drawing, and Painting in Water Colors, $3.

The pupils furnish their own sheets, pillow-cases, towels, and napkins, silver fork and spoon.

Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.
New York, June, 1853. ap16-1y

BURLINGTON COLLEGE.—The Sixteenth term of this Institution will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D. D., the President, or to the Rev. JOHN L. WATSON, D.D., Rector, Burlington, New Jersey. mar25-2m

ST. MARY'S HALL, Burlington, N. J.—The Thirty-fifth term of this Institution for Young Ladies will open on Monday, the first day of May next. Early application is requested, either to the Rt. Rev. GEO. W. DOANE, D.D., Rector, or to the Rev. REUBEN J. GERMAIN, Principal. mar25-2m

ST. MARK'S HALL.—A Church Boarding School for Boys, at Orange, N. J., twelve miles by the Morris and Essex Railroad from New York city.

The Summer Session of this school will commence on the first Monday of May, and continue 22 weeks. Circulars containing particulars, terms, and references, may be had on application to the Rector, at Orange, the Rev. S. S. STOCKING, M.A. m25-6t

SCHOOL FOR SALE.—The proprietors of a private Boarding School for Young Ladies, wish to dispose of the whole establishment. The situation is in one of the pleasantest towns in New England. The school has been in successful operation many years, and offers great inducements to any person wishing to occupy such a position. For further particulars address A. B., box 1995, P. O., New York. mar18-6t$

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester Co., N. Y., Rev. WM. W. OLSSEN, M.A., Principal.—The summer term of this institution will commence on Monday, the first day of May next. The place is of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad. For circulars containing particulars as to terms &c., apply at No. 705 Broadway, or to the principal at Scarsdale. mar11-3m$

HALL OF ST. JAMES THE LESS, the Rev. ANTHONY TEN BROECK, M.A., Rector. A school for boys, attached to the Rectory of the church of St. James the Less, Philadelphia Co., Pennsylvania. Terms, $250 per annum, payable semi-annually in advance. The next session will begin on the first of May. Applications for admission of pupils (which should be early), or for further information, to be made to the Rector. If by mail, to the post office address, "Falls of Schuylkill, Phila. Co., Pa." mar4-3m

SOUTH BROOKLYN EPISCOPAL INSTITUTE for the Education of Young Ladies.—ST. MARY'S HALL, (418 Pacific street, Brooklyn,) for the Education of Young Ladies.—Principals: Mrs. M. A. PATTISON, (late Principal of the Female Institute, St. Michael's, Maryland,) assisted by Mr. FREDERIC LANGTON PATTISON, (late Scholar of Trinity College, Cambridge, England,) and other competent Professors.

REFERENCES:

The Right Rev. Father-in-God, DANIEL, Lord Bishop of Calcutta.
The Right Rev. Father-in-God, ALFRED Lord Bishop of Llandaff.
The Rev. Wm. Langton Coxhead, M.A., Kirby Vicarage, Essex, England.
" Nathaniel Keymer, M.A., Christ's Hospital, Hertford, "
" Frederic Langton, A.M., St. John's College, Oxford, "

The Hon. Pierre Soule, U S. Minister, at Madrid; the Hon. Wm. Frerrett, and the Hon. Edgar Montagut, of New Orleans. Dr. Knight, of Kentucky. J. J. Atkinson, Esq., and J. S. Inloes, Esq., of Baltimore; the Rev. Joseph Spencer, D.D., rector of St. Michael's, the Rev. Henry Mason, D.D., Easton, and Professor Rogers, at the Academy, Easton, of Talbot county, Maryland. Messrs. Brady & Sproule, Broadway, and Montgomery Gibbs, Esq., Broadway, of New York.

ENGLISH DEPARTMENT.—Reading, Writing, Arithmetic, Orthography, Geography, Grammar, Composition, $10 per quarter; Ancient, Modern, and Natural History, Moral, Intellectual, and Natural Philosophy, $15 per quarter; Rhetoric, Elocution, and Elements of Criticism, Algebra, Geometry, Astronomy, and Botany, payable quarterly in advance, $20; Infant Class, at $5.

EXTRA.—Latin and Greek, each $10; French, Italian, Spanish, and German, each $10; Music on Piano Forte, Harp or Guitar, each $10; Instructions in Singing $5; Lessons du Solfege, per hour 50 cts.; the use of Piano Forte for Practice, *to Day Pupils only* $5; Embroidery, Netting, and Fancy Knitting $2; Drawing, Painting in Water Colors or Crayons, each $10; Mezzotinto, Chinese Japanning or Wax Work in Flowers, each $12; Boarding $50; per quarter. Boarding, per annum, including Tuition $250.

Private Instruction in Dancing, if required.

The plan of instruction adopted is thorough and systematic, designed to embrace all the departments of a polite and finished education. The Principals will associate with themselves, as far as Assistants may be required, resident Female Teachers of established reputation, holding themselves responsible to their Patrons for the faithful improvement of their Pupils, in all the branches to which their attention may be directed, and will make it their duty to advise the Parents or Guardians monthly of the progress or deficiency of their respective pupils.

The daily number of their studies is not to exceed from three to five.

The number of Pupils will be limited to fifty.

The discipline of the Institute will be strictly parental.

At the solicitations of many friends, and from years of successful experience in the education of young ladies, the Principals feel a confidence in commending their labors to the regard and patronage of an intelligent community, and particularly to those Parents who, in selecting an Institution for the education of their daughters, have respect to their progressive improvement, no pains will be spared to render the residence of their pupils while with them, both comfortable and happy; the advantages of select society twice a month will be enjoyed under the observance of the Principals.

N. B. Private Instruction given in Music, Singing, Drawing, Painting, &c.

Communications may be addressed (pre-paid) to the Principals of St. Mary's Hall, 418 Pacific street, Brooklyn. feb18-6m

THE SIX SELECT CHURCH SCHOOLS, patronized by members of the following parishes: Trinity, Annunciation, St. Peter's, Holy Apostles, Calvary, Ascension, St. Thomas, St. Luke's, Holy Communion, Incarnation, and Grace church, Jersey City.

Each School consists of twenty-five boys of the same ability, who occupy a separate room, and have their own play-ground; have studies suited to their age, capacity, and necessity; and their own corps of teachers.

All the pupils pursue the course preparatory for Columbia College, which course, together with a knowledge of French, German, Bookkeeping, and Drawing, *we* consider the best stock for a lad who is going "down town." Present number of pupils *eighty*: seventy more are wanted to complete our arrangements and classification. All the parents who have visited the schools since September last, have placed their children under our care. Expenses, &c., &c., made known on application.

Pupils are accommodated with whole or partial board.

N. B. The Villa Marina attached to the Institution for the accommodation of the pupils during the Summer, is situated on the shores of the Narragansett, in Bristol, R. I. Board $4 per week.
WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.
[f4-6m] 48 Seventh-avenue, corner 14th-street.

HANNAH MORE ACADEMY.—The Nineteenth Session of this Institution will be opened on the 1st Monday in November, for the Board and Education of Young Ladies.

Address Mrs. LYON, P. O. Reisterstown, Baltimore county, Md.

REFERENCES: The Right Rev. W. R. WHITTINGHAM, D.D., Baltimore, Md.; the Rt. Rev. W. H. DELANCEY, D.D., LL.D., D.C.L., Geneva, N. Y.; Right Rev. JACKSON KEMPER, D.D., Delafield, Wis.; Rt. Rev. J. M. WAINWRIGHT, D.D., D.C.L., New York city. sept24-tf

TO LADIES.—The subscriber respectfully announces to the Ladies of New York and its vicinity, that his DRAWING and PAINTING ACADEMY *is open every day*, as well for ladies' classes as private lessons, in which he gives instruction in every branch of Drawing and Painting.

Please call for circular, and examine paintings, at his rooms, 494 Broadway. [ja28$6m] Prof. S. SCHUSTER.

DRAWING ACADEMY, 483 Broadway, New York.
S. WOOD Jr., Principal.

Drawing from NATURE, by Mr. Wood's new and rapid and beautiful system—which is most highly esteemed by artists, amateurs, and others—is thoroughly taught in a short and delightful course of study. Individual instruction being given, new pupils can be received at any time. Special attention given to those who would prepare for teaching.

Gallery of choice Paintings free to visitors. ☞ Mr. Wood's Drawing-Boards are superior to all others for Pastel, two-crayon, and monochromatic pictures. All orders promptly filled. f25-1y

LIFE AND FIRE INSURANCE.

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street, New York, (Manhattan Bank Building.) Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

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BRITISH COMMERCIAL LIFE INSURANCE COMPANY—London and America. No. 65 Wall street. Capital $3,000,000. This Company offers the following

ADVANTAGES TO INSURERS:

Low rates on insurances without profits.
Loans granted on policies.
Half of premiums may remain on Loan.

On the Mutual Principle, the profits are divided every six years. Bonuses paid in cash, if required. Last Bonus declared was 34 per cent.
ap1-1y GEO. M. KNEVITT, Agent.

FIRE INSURANCE.—ROYAL INSURANCE COMPANY OF Liverpool and London, England. Office, No. 76 Wall street, corner of Pearl street. Authorized Capital, **£2,000,000 Sterling, or $10,000,000;** paid up Capital and Surplus **$2,000,000.** A Special Fund of **$150,000** invested in United States Stock, and held by the New York Trustees to meet losses. Losses adjusted in New York, and promptly paid.

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HOWARD LIFE INSURANCE COMPANY, 237 Broadway, corner of Park Place, New York.

This Company, possessing an ample Cash Capital, and every facility for continuing and extending their operations upon the most approved and equitable basis, would confidently submit to the public their rates and conditions for POLICIES OF ASSURANCE.

Policies may be had either for the whole duration of life, or a more limited period, and premiums paid either quarterly, semi-annually, or annually, as may best suit the convenience of the applicant.

Persons insured in this Company, have the privilege of crossing the Atlantic to ports in Europe, *at all seasons of the year*, WITHOUT EXTRA CHARGE.

CALIFORNIA, AUSTRALIA, and other Foreign risks taken at a moderate extra premium.

Pamphlets and full information may be had on application at the office of the Company

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m25-6m

THE MARKET FIRE INSURANCE COMPANY, Capital **$200,000.** Office, 53 Fulton street, corner of Cliff.

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Joseph P. Wickham,
Samuel W. Moore,
Roland G. Mitchell,
Robert M. Field,
William Miles,
Henry Rowland,
Silas Davis,
William E. Bird,
Jacob T. Merritt,
Wm. Dennistoun,
Edward Cromwell,
Alfred L. Rowe,
Theodore Banks,
Nelson Sherwood,
David Sands,
Wm. Birdsall,
Wm. Cromwell.

This company insures against loss or damage by fire Dwellings, Stores, Warehouses, and other Buildings, Furniture, and Merchandise, Vessels in Port and their Cargoes, and other Personal Property, on the most favorable terms. [f25-1y] ASHER TAYLOR, Secretary.

BEEKMAN FIRE INSURANCE COMPANY, CAPITAL $200,000. Office, corner of Beekman and Nassau streets, N. Y.

This company insures against loss or damage by Fire, on the most favorable terms, Buildings, Merchandise, Furniture, and Vessels in Port and their Cargoes. Orders by post, or in person, will be promptly attended to.

BENJAMIN W. BENSON, President.

DIRECTORS:

A. C. Kingsland,
Wm. H. De Groot,
James Morrison,
Edw'd I. Jaques,
Abr'm B. Miller,
Edw'd V. Price,
Wright Gillies,
Stephen W. Smith,
T. A. Howe,
M. M. Van Beuren,
George J. Byrd,
William West,
Alph. Underhill,
Benj. W. Benson.
Wm. D. Andrews,
Eben'r Collamore,
James Litton,
Thomas McElrath,
James Coggeshall,
Wm. H. Simonton,
James N. Crow,
Albert Journeay jr,
Addington Reed,
J. Edgar,
Seely Brown,
Thomas Keech,
R. A. Tooker,
John H. Hallett,
J. O. Fowler,
Daniel Hodgman,
Alex. C. Poillon,
Wm. T. Dugan,
Geo. W. Farnham,
T. B. Coddington,
J. G. Merritt,
Chas. S. Francis,
William Miles,
J. S. Lounsbery,
Wm. Westerfield,
Thos. E. Cooper.

[f4-1y] WILLIAM P. LYON, Secretary.

HARMONY FIRE INSURANCE COMPANY; Capital **$150,000;** Office, No 6 Broad street, New York; will insure Buildings, Merchandise, Ships and their Cargoes in port, and Personal Property generally, against Loss or Damage by Fire.

DIRECTORS:

John Brouwer,
M. X. Harmony,
Thomas E. Davis,
John Garcia,
T. James Glover,
C. F. Lindsley,
E. H. Howell,
Henry Morgan,
Richard Lathers,
William Callender,
Frederic De Peyster,
Peter Morris.
Arthur Leary,
Dewitt Bloodgood,
G. W. Coster,
James Donaldson,
S. P. Bell,

WM. CALLENDER, President.
T. JAMES GLOVER, Counsel. [m18-1y] R. O. GLOVER, Secretary.

January 1st, 1854, **CAPITAL (drawing Interest) $1,774,005.**

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1854.

Offices { 151 Market street, Newark.
11 Wall street, New York.

Balance per statement Jan. 1, 1853			$1,559,092 12
Premiums received during the year		$481,042 85	
Interest received during the year		93,234 55	
Total receipts for 1853		$574,277 40	
For losses unpaid Jan. 1st, 1853, $	33,200		
For losses of the year * 1853,	113,100		
For purch'se of policies surrender'd	41,124 35		
For salar's, taxes, postage, exch'ge,	20,204 59		
For commissions to agents	28,161 72		
For physicians' fees	2,464 35		
		238,255 00	336,022 40
Balance			$1,895,114 52
For dividends			121,109 06
Nett balance, Jan. 1, 1854			$1,774,005 46

* Losses unpaid, awaiting proofs of death, $22,500.

ASSETS.

Cash on hand	$56,039 19		
Newark City six per cent. Bonds	1,500 00		
Brooklyn " " " "	50,000 00		
Albany " " " "	25,000 00		
Troy " " " "	25,000 00		
Bonds and mortgages on real estate, worth double the amount	816,568 66		
Real Estate in Newark	17,052 57		
Premium notes drawing 6 per cent. interest	765,484 03		
Loans on scrip	7,599 11		
Premiums, notes, and cash in course of transmission	9,761 90		
		1,774,005 46	
Nett accumulation Jan. 1, 1854,		$1,774,005 46	
Total amount of dividends and interest paid to date	$437,725 67		
Total amount of losses by death paid to date	995,933 45		
		1,433,659 12	
			$3,207,664 58

Upon the policies now in force, issued prior to Jan. 1st, 1853 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, (being the surplus premium paid in 1852) payable in conformity with the present rules of the company.†

The Directors having in reserve the sum of $200,000 of declared profits, as required by the By-Laws, have, from the surplus, ordered the payment of the *sixth dividend*, being that declared Jan. 1st, 1852, the same to be paid to the members at the time their annual premium comes due, during the year 1854. Those holding scrip of 1852, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit, to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.

Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Edward A. Strong,
Nehemiah Perry.

ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

N. B. CALIFORNIA RISKS are taken at the lowest rates. Parties are permitted to visit Europe, without extra charge.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. m1-1y

FIRST TRIENNIAL STATEMENT OF THE MANHATTAN LIFE INSURANCE COMPANY.—Jan. 1, 1854.

Capital stock		$100,000 00
Premiums received	$260,253 45	
Interest received	28,600 90	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
Due stockholders, dividend,	199 50	
Due sundry balances	10 43	
		$300,128 02
Total		$400,128 02

DISBURSEMENTS.

Expenses, taxes, commissions, rent, losses paid, &c., &c.	$130,068 93	
Dividends on capital	21,000 00	
Paid Interest on Bond	274 73	
Amount to profit and loss	2,252 23	
		$153,595 89
Total		$246,532 13

ASSETS.

Bonds and mortgages	$137,457 59	
Cash in Bank	7,030 31	
Premium Loans	70,170 54	
Agents' accounts in course of transmission	20,809 45	
Deferred Premiums	4,323 30	
Interest accrued	5,740 44	
Office Furniture	1,000 00	
		$246,532 13

The Directors have declared a Dividend of 30 per cent. on Life Policies, and 15 per cent. on Short Term Policies which have paid two or more annual premiums. Dividends will be adjusted at the time of payment of the current annual premiums. A. A. ALVORD, President.
N. D. MORGAN, Actuary. [f25-3m] C. Y. WEMPLE, Secretary.

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:

Crowell Adams, 244 Fulton-st.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Cortlandt-st.
Gordon W. Burnham, 175 B'dway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.

GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans, and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.
PLINY FREEMAN, Actuary.
C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock. P. M. ja1-tf

HANOVER FIRE INSURANCE COMPANY, Office, No. 1 Hanover square, corner of Stone street, under Hanover Bank. Cash Capital **$150,000.** Insures Buildings, Merchandise, Furniture, Vessels in Port and Cargoes, and other Property against Loss or Damage by Fire.

DIRECTORS.

John N. Wyckoff,
W. H. Goodwin,
Amos Howes,
D. W. Ingersoll,
T. W. Bayaud,
Francis H. Abbot,
Lewis Roberts,
Joel Seymour,
Charles J. Fox,
Edward H. Tracy,
Philip W. Engs,
Peter Balen,
William Depew,
J. H. Drake,
J. E. Southworth,
Danford Knowlton,
George A. Fellows,
William S. Corwin,
Chas. T. Goodwin,
George M. Lewis,
Arnold A. Lewis,
Gilbert Potter jr.
William M. Price,
Henry Adams,
N. E. James,
Charles Pitt,
Samuel R. Kelley,
Daniel Chauncey,
S. D. C. VanBokkelen,
Perry G. Gardiner,
Sylvester M. Beard,
John A. Davenport,
James D. Sparkman,
E. Darwin Litchfield,
Thomas H. Cheever,
A. Sidney Baxter,
Josiah M. Fiske,
B. H Howell,
James Stuart.

ALEXANDER M. MCKEE, Secretary. JOHN N. WYCKOFF, President.
f25-6m JOHN B. MILLER, Surveyor.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counsellor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1854.

President: THOMAS P. CUMMINGS, 82 Beaver street.
1st Vice President: EDWIN B. STIMSON, M. D., 33 West 23d street.
2d " " RICHARD KIPLING, 32 Maiden Lane.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THEO. R. MCILWAINE, 194 Broadway.
Treasurer: CHARLES P. BURDETT, 47 Fulton street.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its Officers or members. Parties out of the city wishing pamplets, &c., are requested to address the Corresponding Secretary.

THE BROTHERHOOD of the PROTESTANT EPISCOPAL CHURCH OF BROOKLYN.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church is eligible for membership if a resident of Brooklyn and between the ages of 18 and 55 years.

Counselor: The Bishop of the Diocese, *ex-officio*.

OFFICERS FOR 1853-4.

1st Vice President: B. J. HATHAWAY.
2d " " CHARLES H. BIRNEY.
Corresponding Secretary: THOMAS K. LEES.
Recording " SAMUEL B. CALDWELL, 168 Sackett street.
Treasurer: W. W. RUSSELL.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its Officers or members. mar5-tf

DENTISTS.

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. m25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

SANFORD BABCOCK, Dentist. Office and residence, **489** Hudson street, New York, 2d door above St. Luke's church.

All diseases growing out of a diseased condition of the Dental organism, successfully treated; every operation will be performed in the most perfect manner, upon the natural Teeth. Gold used of the finest quality, for filling the Teeth. Dr. BABCOCK would respectfully call the attention of the public to his specimens of Blocks of Teeth, mode and manner of inserting full sets, etc. m11-1y

DRS. ROWELL & DAVIDSON confine their attention to the practice of DENTISTRY in all its various branches. Their practice embraces every operation known to the profession, from the simple extraction or insertion of single teeth, to the restoration of complete upper and under sets, on the finest gold plates, by atmospheric pressure. They also insert pure gold palates, when necessary for the restoration of the voice.
f18-1y ROWELL & DAVIDSON, 11 Chambers street, N.Y.

B. F. MAGUIRE, Dentist,
[f11 6m] No. 2 Union Square, New York.

FURNITURE.

RICH CABINET FURNITURE.—E. W. HUTCHINGS, 475 Broadway, having completed his alterations and extensive additions to his Warerooms, is now prepared to show the largest and most elegant assortment offered for sale in this city, all of which has been manufactured under his own inspection, and warranted in every respect. Those about to purchase, this season, will find it to their interest to call before buying elsewhere. f25-1y

CHURCH AND PARLOR FURNITURE.—J. DIXON, Fashionable Cabinet Maker and Upholster, No. 808 Broadway, second store above Grace church, would invite the attention of his old customers and persons about furnishing their houses, to examine his large assortment of the latest and newest patterns of Furniture, Parlor Setts in Rosewood, Bookcases, Wardrobes, Etegeres plate Glass, rich Centre Tables, and Cabinet Furniture and Upholstery of every description. [s24-1y] J. DIXON, 808 Broadway, opposite 11th st.

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by [Jan 14-1y] LUCIUS HART.

CABINET FURNITURE WAREHOUSE and General Upholstery Establishment, at 536 Broadway and at 84 Sixth Avenue. All the varieties of Cabinet Furniture made to order, of the very best materials. Church, Hotel, and Steamboat orders completed at short notice. At **536 Broadway** a rich assortment of Rosewood, and at **84 Sixth Avenue** will be found good substantial Mahogany, Walnut, and Cottage Furniture.
HENRY STONEY,
f18-1y opposite the Prescott House.

REMOVAL.—SMITH & LOUNSBERY, late of 448 Pearl street, would respectfully inform their friends and the public, that they have removed to their **New Carpet Warehouse,** No. **456** Broadway, one door below Grand street, and are now prepared to exhibit their NEW SPRING STYLES of Mosaic, Velvet, Tapestry, and Brussels Carpetings, from the celebrated manufacturers, John Crossley & Sons, Halifax, England, and from other European manufacturers.

Also an entire new Stock of Three Ply, Tapestry Ingrain, and Ingrain Carpetings, forming a complete and desirable assortment of new designs, and colors of rare elegance.

English and American FLOOR OIL CLOTHS, of every conceivable pattern and arrangement of coloring.

Also, Velvet, Tapestry, and Brussels Stair Carpets, 5-8, 3-4, 7-8, and 4-4 wide. Venetian Stair Carpets of every description, 2-4, 5-8, 3-4, 7-8, and 4 4 wide; and a choice assortment of Rugs, Table and Piano Covers, Mats, Matting, Stair Rods, and all other goods pertaining to the trade.

The same liberal system and Low TARIFF OF PRICES that characterized their former Establishment, will be strictly adhered to.
SMITH & LOUNSBERY, 456 Broadway,
m11-2m one door below Grand street.

UNPARALLELED BARGAINS! Extraordinary Attractions! at the celebrated LARGEST and CHEAPEST CARPET Establishment in the United States, at HIRAM ANDERSON'S, 99 Bowery, New York, Importer of English, French, and German Carpets.

Buyers will find the largest Stock of Low Price and Medium, to the most elaborate Aubusson, Mosaic, Medallion, and Velvet Carpets ever offered in the world at tremendous low prices.

TEN SPACIOUS SALES ROOMS.

Above ground, no damp Basements or Vaults under the sidewalk to endanger the health of Lady purchasers, each Sales Room is devoted exclusively to one description of Carpets. The Wholesale and Retail Departments of this establishment have been enlarged and an addition of two extensive Sales Rooms, making a wonderful and gorgeous display.

SALES ROOM No. 1,

Floor Oil Cloths. An enormous Stock of John Hare & Son's celebrated English oil cloths; also, American floor oil cloths of magnificent satin finish, Fresco, marble, Italian, and Scroll Paintings, from 2s 6d., 3s., 4s., 5s., 6s., to 9s. per yard, from 3 feet to 24 feet wide and 90 long.

SALES ROOM No. 2,

Ingrain Carpets. Two hundred and fifty pieces of English and American Ingrain Carpetings, all new style, manufactured expressly for this establishment, at unparallelled bargains.

SALES ROOM No. 3,

Three Ply Carpets. English, Scotch and American Imperial Three Ply Carpeting of our own Importation; gorgeous, splendid new style of pattern.

SALES ROOM No. 4,

Low Price Ingrain Carpets. Three Hundred pieces of Medium quality Ingrain Carpets, beautiful large and small patterns, manufactured for the City trade, at the incredible low prices of 2s. 6d., 3s., 4s., 5s. per yard.

SALES ROOM No. 5.

Rugs and Druggets. English Druggets 4 yards wide; 3000 yards of low priced Druggets, 1 to 3 yards wide, at 3s. 6d. to 6s. per yard, also an immense assortment of Mosaic Landscape, Axminster, and Tufted Hearth Rug; also 2000 Tufted Rugs at 16s. to 24s. each.

SALES ROOM No. 6,

Stair and Hall Carpets. 50,000 yards of striped and figured Hall and Stair Carpets at 2s., 2s. 6d., 3s., 3s. 6d., 4s., 5s., 6s. and 7s. Also, Hemp, Dutch and Manilla Carpets for rooms, halls and stores, cheap.

SALES ROOM No. 7,

Medallion Carpets, with borders; Mosaic and Axminster of one entire piece, can be fitted to any sized room at from $350 to $4000.

Royal Velvet, Tapestry and Brussels, from the celebrated Factories of John Crossly & Sons, and Messrs. Henderson & Co., and others, England, all of our own importation, some of which are exclusively our own styles, and cannot be found at any other establishment.

SALES ROOM No. 8,

Aubusson Carpets. They elicit the warmest commendations of every beholder, excel in beauty and durability, are sold at moderate prices, and introduced in the market at this establishment.

SALES ROOM No. 9,

Velvet, Tapestry, Brussels three ply and twilled Venitian Stair Carpeting, remarkably cheap.

SALES ROOM No. 10,

Patent Tapestry Ingrain Carpets. Gold, Plain, White, Buff, and Scroll Window Shades, at 6s., 12s., 20s., 40s., to $10 per pair; Table and Piano Covers, Silver and Brass Stair Rods, Parlor Door Mats, Chair Matting; also, 4s. 3d., 5s. 6d. White and Check Canton Matting, &c., &c. HIRAM ANDERSON, 99 Bowery.

N. B. Buyers, citizens, strangers, retail dealers, and merchants from abroad, will find it to their advantage to examine this enormous stock, at tremendous bargains.

One of the most experienced upholsterers is engaged to cut and lay carpets, oil cloths, and hang window shades, &c. ja28-6m

ORDERS addressed to JOHN McCOMB, Painter, sent to his store, No. 95 Orange street, Brooklyn, L. I., or to his residence, No. 95 Concord street, will be promptly attended to. m18-6m

PIANOS AND MUSIC.

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

THE NEW-YORK PIANO & MUSIC ESTABLISHMENT.—HORACE WATERS, 333 Broadway.

T. GILBERT & CO'S celebrated Pianos, with iron frames and circular scales, are acknowledged by artists and the public to be unrivalled. Their beauty of tone, and solidity of construction, having stamped them as the best pianos in the world.

THE ÆOLIAN PATENT.—T. Gilbert & Co. are the owners of this much-admired Æolian, which gives to the Piano the beautiful tones of the Organ and Flute; and of course, being the owners, it is needless to add, they supply the public with Æolian Pianos at prices less than any other house.

BOUDOIR PIANOS, admirably adapted for small rooms. Gilbert's Boudoir Pianos are now acknowledged to be equal, if not superior, to Collard & Collard's Boudoirs of London, which have hitherto carried the palm.

HALLET & CUMSTON'S PIANOS.—This is the original Hallet, whose instruments have gained such a world-wide reputation, and not the one of the firm of Hallet & Davis, as affirmed by those interested.

Mr. WATERS being exclusive Agent for all the above Pianos, he can offer them at prices, wholesale and retail, lower than any other seller in the United States, and as low as they can be obtained at the factories.

HORACE WATER'S PIANOS, manufactured expressly for him, and the only New-York Piano he has felt willing to give the guarantee of his name; possessing a power of tone equal to ERARD'S Grand Piano, and a harmonious continuance of sound, nearly equal to the Organ-Pianos of other make.

In a word, Mr. WATERS has an assortment which affords an opportunity for selection not to be had in any other house in the Union.

All Pianos sold are warranted to give entire satisfaction.

Second-hand Pianos from $75 to $150.

Melodeons.

This department comprises the latest styles and most improved makes in the country.

GOODMAN & BALDWIN'S PATENT ORGAN MELODEON, with Two BANKS OF KEYS, Coupler, Stop, Swell-draw, &c., the only thing of the kind in the country—a sweet and powerful instrument, pronounced by Organists to be superior for Churches, or Oragn-practice, to the medium-sized Organ.

	Retail Prices.
No. 1, Five Octave, Scroll Legs,	$75
No. 2, Five Octave, Piano style,	100
No. 3, Five Octave, Extra,	115
No. 4, 5¾ Octave, Piano style,	130
No. 5, Six Octave, Piano style,	150
No. 6, Five Octave, two Stops, single Keys,	150
No. 7, Five Octave, Goodman's Patent,	200

S. D. & H. W. SMITH'S well-known and justly celebrated Melodeons.

	RETAIL PRICES.
Portable, 4½ Octave,	$60
Portable, 5 Octave,	75
Piano case, cone legs, 5 Octave,	100
Piano case, full round machine legs, 5 Octave,	115
Fancy case, curved legs, 5 Octave,	140
Piano style, two sets of Reeds, 5 Octave,	150
Piano style, 6 Octave,	140

☞ Messrs. Goodman & Baldwin's and S. D. & H. W. Smith's are the *only* Melodeons tuned in the equal temperament. ☜

Melodeons of others' make from $45 to $150.

BROWN'S CELEBRATED HARPS, from $250 to $1000.

MARTIN'S UNRIVALLED GUITARS, from $25 to $60.

FLUTENAS, from $5 to $25.	FLUTES, from $2 to $40.
ACCORDEONS from $2 to $20.	VIOLINS, from $3 to $25.

Music.

This department comprises the products of the great Masters of the European and American continents, and is receiving constant additions, by an extensive publication of the most choice and popular pieces of the day. Dealers in Music, and Teachers of Seminaries, wishing to purchase any Music published in the United States, or make arrangements for continued supplies of Mr. WATER'S new issues, will find it for their interests to call, or forward their orders.

Music sent by mail postage free. m18-3m

T. H. CHAMBERS,
PIANO FORTE MANUFACTURER,
ja28-1y$ Warerooms No 385 Broadway, New York.

PIANO FORTE MANUFACTURERS.
R. GLENN & CO.
Warerooms, No. 83 Spring street, two doors East of Broadway.
☞ Pianos on hire and exchanged. ja28-1y

PIANO FORTE MANUFACTORY AND WAREROOM, corner of 14th-street and 3d-avenue. H. WORCESTER offers for sale a large assortment of choice Piano Fortes, from 6 to 7 octaves, in elegant Mahogany and Rosewood cases, all which are manufactured under his own supervision, and for sale on reasonable terms. ja28-1y

PIANOS & MUSIC.—BERRY & GORDON, No. 297 Broadway, New York, publishers of Music and Music Books, and dealers, wholesale and retail, in Music Merchandise, Piano Fortes, new and second-hand; Boudoir Pianos, for small rooms; MELODEONS in great variety and of the best quality; exclusive agents for the superior Piano Fortes—with and without the Æolian—made by Hallet, Davis & Co.; these Pianos, having the grand suspension bridge and improved curved scale, produce a finer tone than any others. A great variety of SECOND-HAND PIANOS, prices, from $30 to $200. All instruments warranted, and offered very low. We have just published—"Little Katy's Dying Bed," very popular, 25 cents; "Deal Gently with the Motherless," 25 cents; "O, Call Me Home Again," having a great sale, 25 cents; "Go it while you are young Schottisch," 25 cents; "Young America Polka," 25 cents, dedicated to Captain Ingraham, the deliverer of Koszta. A great variety of NEW MUSIC: teachers, the trade and seminaries will be supplied very low.

☞ Orders from the country sent free of postage.
feb18 1y BERRY & GORDON, 297 Broadway, New York.

J. F. BROWNE & CO., makers and importers of Grand, Semi-Grand, and Six Octave, Double-Action HARPS; Warerooms, 295 Broadway; have always on hand a large collection of these beautiful Instruments, with every article connected with the Harp, of the best quality, and at moderate prices. A list of prices and descriptions, can be received by mail, single postage.
J. F. BROWNE, London and New York.
[Established 1810.] Feb11-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the numerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled.
GROVESTEEN & TRUSLOW,
Feb 4-6m 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality; they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.
June25-1y J. F. WARNER & CO., 411 Broadway, N. Y.

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory. m4-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m4-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar4-1y

BELLS! BELLS! BELLS! For *Churches, Academies, Factories, Steamboats, Plantations, etc.*, made, and a large assortment kept constantly on hand by the Subscribers; at their old established and enlarged Foundry, which has been in operation for Thirty Years, and whose *patterns*, and *process of manufacture* so perfected, that their Bells have a world-wide celebrity for *volume of sound and quality of tone*. The present Proprietors have recently succeeded in applying the process of loam moulding in Iron Cases to *Bell Casting*—which secures a perfect casting and even temper; and as an evidence of the unimpaired excellence of their Bells, they have just received—Jan. 1854—the FIRST PREMIUM (*A Silver Medal*) of the WORLD'S FAIR in New York, over all others, several from this Country and Europe being in competition; and which is the 18th Medal, besides many Diplomas, that have been awarded them. They have patterns for, and keep on hand, Bells of a variety of tones of the same weight, and they also furnish to order CHIMES of any number of bells or key, and can refer to several of their make throughout the States and Canadas. Their *Hangings*, comprising many recent and valuable improvements, consist of Cast-Iron Yoke with moveable arms and which may be turned upon the Bell; Spring acting on the Clapper, prolonging the sound Iron Frame, Tolling Hammer, Counterpoise, Stop, etc. For Steamboats, Steamships, etc., their improved Revolving Yoke, or Fancy Hangings in Brass or Bronze of any design furnished. We can supply whole sets, or parts, of our Improved Hangings, to rehang Bells of other construction, upon proper specifications being given. Old Bells taken in exchange.

Surveyors' instruments of all descriptions, made, and kept on hand.

Being in immediate connection with the principal routes, in all directions, either Railroad, Canal, or River, orders can be executed with dispatch, which either personally or by communication, are respectfully solicited. A. MENEELY'S SONS.
m4-1y *West Troy, Albany County, New-York.*

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26-tf

WANTS.

A YOUNG LADY well accustomed to instruction, having taught in some of the first families North and South, is desirous of a situation as Governess in a private family. She is capable of teaching French, Music, and English in all its branches; Drawing and Latin if required. Best of references. Address L. M. *Episcopal Recorder* office, Philadelphia. ap15-3t$

THE UNDERSIGNED is looking for a **Teacher** for St. Mary's Parish School for Boys. The necessity is urgent and immediate, and the compensation ample. To a Candidate for Holy Orders, excellent advantages would be offered; and to any layman, able and anxious so to serve the Church, the situation presents an excellent opportunity. Address the Rev. Wm. Croswell Doane, Burlington, New Jersey. ap15-3t

HOME OF PROTECTION AND INSTRUCTION, FOR the benefit of Female Servants, and Young Unprotected Female Emigrants, in Walker street, a few doors from Broadway. Under the supervision of the Right Rev. Bishop WAINWRIGHT, Provisional Bishop of New York, and his honor, the Mayor.

"I was a stranger, and you took me not in."

The above enterprise, which must lead to an instantaneous as well as a gradual reform, telling on the present as well as the future generation, has been conceived by a lady who dwells among you; her practical experience of cause and effect, has led her to bring before a benevolent community facts which have been to long enveloped in darkness

Upwards of one hundred thousand unprotected female emigrants are in this city and its vicinity, without any place of safety or protection for either their persons or morals; the circumstances which surround them tend to demoralize them, even in their own estimation, and thus they become reckless and regardless of consequences; they are obliged to resort to miserable "*intelligence offices*," where, in low basements and cellars, they are surrounded by men and boys, many of whom are the most abandoned characters, whose very breath tends only to imprint the contaminating blast. Here also are old polluted servants, who have been passing through the same ordeal for years. The youthful and unsuspecting girl is glad to find a sympathising heart, though that heart be callous, and pregnant with evil.

Add to this the wretched hovels where they are obliged to board and lodge; more frequently are they compelled to sleep on the floor than otherwise; it would be vain to attempt a description of the degrading circumstances and associations into which they are thrown when out of place. A thinking mind can easily perceive the amount of misery entailed, not only on themselves, but all those with whom they may in future life come in contact.

Those who take neutral ground on this important subject, are entailing on posterity an amount of misery which can only find its level on the scaffold, or the prisons or cells of the country: the prevention is better that the cure. Sow good seeds in the hearts of those women, and thereby save both them and their children. Let every heart inquire what is so powerful as a mother's example. It takes hold in heaven; it vibrates in hell.

We earnestly pray that every one that desires the prosperity and happiness of the present and future generations, will heartily respond to this appeal.

In order to alleviate, without delay, the sufferings and destitution of the above class, it has been agreed on by several gentlemen to rent a large house to serve for the preseni. In this building at least one hundred women can board and lodge; here they will register their names for situations, and the public will be supplied wieh servants from this building well instructed both as it regards industry and morality. They will receive a lecture every evening on the necessity of performing the every-day duties of life heartily and cheerfully as unto the LORD, for of Him cometh the reward.

Funds are requisite to commence and cultivate this newly discovered piece of ground in the LORD's vineyard; it is all grown over with weeds and briars. Remove them by providing a building in which they may be surrounded by hallowed influences.

We earnestly beg your assistance in establishing this Home of Protection and Instruction, and prayers for its success.

Recommendation from the Rt. Rev. J. M. WAINWRIGHT, Provisional Bishop of New York.

The plan of the house for female emigrants and servants out of place has been fully explained to me, and the mode in which it is to be commenced and carried on. I am convinced that such an institution is much needed, and will be productive of great benefit, not only to this class of our population, but also to those who are constantly inquiring, as so many families amongst us are, for capable and honest female domestics. I therefore commend it to the favourable notice of the benevolent and public-spirited amongst our citizens.
JONA. M. WAINWRIGHT, Provisional Bishop of New York.

It is contemplated that as soon as the Society shall be able, from the increase of its funds, a suitable lot or lots will be purchased in some central location, and a building be erected, to be devoted exclusively to the designs contemplated by the organization of this Society.

OFFICERS APPOINTED TO THE HOME OF PROTECTION AND INSTRUCTION.

Mrs. WALDEN PELL, First Directress, 19 West Twenty-first street.
Mrs. THOS. TOWELL, Second Directress, 48 East Twenty-fourth street.
Mrs. J. HENRY REMSEN, Treasurer, 26 West Twenty-second street.
Mrs. JOSEPH L. LINFORD, Assistant Treasurer, 112 West Twenty-second street.
Miss BILLSLAND, Secretary, 112 West Twenty-second street.
Mrs. C. MAV. PARKER, Assistant Secretary, corner of Fifteenth street and Fifth avenue.
Thirty-six Ladies of a Visiting Committee.

The object alluded to in the above is worthy of encouragement and support.
FRANCIS L. HAWKS, Rector of Calvary church.
The Rev. Dr. POTTS.
The Rev. Dr. CHEEVER.
The Rev. Dr. ALEXANDER.

I cheerfully concur in the above.
JACOB A. WESTERVELT, Mayor of the City of New York.
HORACE GREELEY.
With other distinguished Clergymen and Laymen.

Donations will be thankfully received by his honor, the Mayor, or any of the Ministers or Officers whose names appear on this appeal.
ap15-6m

WANTED, at the office, **No. 13 Eighth Avenue,** Girls for all kinds of housework. Situations always on hand for Protestants; AMERICAN GIRLS with reference, free. FAMILIES SATISFIED, or no pay expected. Terms easy and reasonable. m4-1y

NEW YORK EMPLOYMENT OFFICE, 478 Broadway. Licensed by the Corporation. Best office in the city for good servants, Protestant and Catholic, for city and country, capable, honest, and faithful. Families in want of servants can be supplied by calling at the office. [ap1-3m] T. P. SAUNDERS, Proprietor.

COOKS, WAITERS, NURSES, AND OTHER MALE and FEMALE DOMESTICS, provided for respectable families up town. Apply at the Employment Agency Office, No. 60 East Fourteenth-street, (Union square, south side,) established 1850, for the protection of employers in the selection of servants, and the guidance of persons seeking situations. REFERENCES: The Rev. Dr. Tyng, the Rev. Dr. Cheever, the Rev. Dr. Hawks, the Rev. Dr. Baird, the Rev. G. T. Bedell, the Rev. J. M. McDonald, &c., &c.
JOHN O'GALLAGHER, Agent.
Office, 60 East Fourteenth street, near Broadway. sept10-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants.

For The Churchman.

On the death of W. J. B. Pelham.

While yet the sunny rays of youth
  Made bright each passing hour,
The spoiler came; the frosts of Death
  Struck down the hidden flower.
So young, and thus to droop and die,
  Ere life had felt the glow
Of spring-time, where the swelling heart
  With hope and vigour flow;
To feel the wintry grasp of Death,
  To sink within the grave,
Was there no power fondly to shield—
  No sheltering arm to save?

So young, in death the placid smile
  Breathed hopes beyond the Tomb,
Foretold the slumberer's wakening joys,
  Dispelled the mourner's gloom.
To him, a Saviour's Life and Death,
  From th' cradle to the grave,
Were cherished with a holy love,
  Which sin could ne'er enslave.
He sleeps—his bed, his mother earth—
  And dust returns to dust,
His spirit, to the Triune God,
  In whom he placed his trust.

Then let us not in sadness mourn
  The soul's celestial flight,
An Angel now, with them to dwell
  In regions purely bright;
But rather let our drooping hearts
  To prayer and praise be given,
With fervent burst each day prepare
  To meet his soul in heaven.

Brooklyn, April 1. 1854. W. S. B.

CLERICAL CHANGES.

The Rev. Alexander Burgess has resigned the charge of St. Mark's church, Augusta, Maine, and accepted that of St. Luke's church, Portland, Maine; to take effect on Easter Monday.

The Rev. E. F. Putnam having, on account of ill-health, resigned the rectorship of Christ church, Montpelier, Vt., requests that all letters and papers intended for him be directed, for the present, to St. Albans, Vt.

The Rev. E. Embury having taken charge of St. Saviour's, Maspeth, L. I., requests that letters and papers for him may be sent to that place.

MARRIED,

In St. George's church, in this city, on Easter Tuesday, 18th inst., by the Rev. Dr. Tyng, Benjamin A. Onderdonk to Caroline Augusta, daughter of N. W. Stuyvesant, Esq.

On Tuesday, 18th inst., at the church of the Holy Communion, by the Rev. William Walton, D. D., Sylvester L. H. Ward to Mary A., daughter of the late Rear Admiral Jacob Walton, H. B. M. Navy.

DIED,

In this city, on Thursday, April 13th, Benjamin Waite, in the 73d year of his age. His remains were removed from All Saints' church, with which he had been connected since the organization of the parish, and interred in Greenwood.

"He was a faithful man, and feared God above many."

At Springfield, Illinois, on Sunday, 9th instant, after a short but severe illness, Daniel Edgar Ruckel, eldest son of the late Samuel Ruckel of this city, aged 43 years.

At New Orleans, of Dysentery, on the 1st inst., where he had resided as a merchant for the last 14 years, Pierre Cortlandt De Peyster, youngest son of the late Frederic De Peyster.

City Missionary Enterprise, Williamsburgh.

Perhaps no field can be found in the Diocese more destitute, or more promising than the above. There has during the last three or four years a large population sprung up in the northeast part of Williamsburgh, mostly poor, and among whom no place of worship has yet been erected: nor are they likely to have one without aid from others. A missionary, the Rev. Alvah Guion, has been labouring in this field since last May. There being no public room in that part of the city, Mr. G. has been obliged to use for a place of worship and his Sunday School, two rooms in a dwelling house, the other parts of which being occupied by two families. The rooms are not sufficient to accommodate all the children of the Sunday School. The missionary has visited hundreds of families from house to house, giving a word of instruction and prayer, which has brought to light the sterling truth, that about one half of these families go to no place of worship. They are thankful for clerical visits and say they would gladly attend a place of worship, could one be erected in this part of the city. A church is now greatly needed in this location; and a valuable plot of ground is now generously offered to be *given*, provided a Church to be worth $5,000 shall be erected thereon within eighteen months. The Rev. Mr. Guion is now calling on the friends of the Church in Williamsburgh, New York, and Brooklyn, with the hope of raising this amount. We trust that his calls will meet with a kind and liberal response, for we consider this undertaking one which is designed to preach the Gospel to the poor, and to extend the Church. How many benevolent individuals will give $100 each? Provided nineteen will, liberal offers are made by two persons.

Subscriptions for this object may be sent to the Rev. Alvah Guion, Williamsburgh, or left with Messrs. Stanford & Swords, 637 Broadway, N. Y.

NOTICES.

☞ **All Notices must be handed in to the Office before 11 o'clock on Wednesday morning, to insure an insertion.**

Protestant Episcopal Missionary Society for Seamen in the City and Port of New York.—A meeting of the Board of Managers of this Society will be held in the Sunday School-room of the Church of the Ascension, on Tuesday evening next, the 25th inst., at 7½ o'clock.

April 19, 1854. Thomas P. Cummings, Rec. Sec'y.

ACKNOWLEDGMENTS.

Since his last acknowledgement, of Jan. 5, the Rev. J. L. Gay has, in answer to his circular of Nov. 10, most thankfully received the following additional sums for the church and parsonage at London, Tenn.: St. Philip's, Charleston, per rector, $50; W. J. P., $10; J. L. C., $5; F. $20; S. H. $5; M. J. S. I. and F. E. C. $10; N. S. $10; St. Paul's, Syracuse, N. Y., $13 75; H. D. H. $2; R. L. C. $10; T. H. per the Bishop, $20; Mrs. L. per J. J. P. $10; Mrs. A. H. H. per D. T. B. $5; St. John's, Louisville, per rector, $5; W. P. S. $5; Hope, $1; Churchman, $5; E. per W. A. M. $2; D. H. B. $2; Faith, $2; total $192 75

For progress, he has to report that, within the last three months, the church and parsonage have both been finished externally and painted, leaving only the interior work and part of the church furniture to be done; that the parsonage is habitable; that we are *now* behindhand about $400, while it is estimated that the interior work in the church will require as much more, and that it must depend upon continued and speedily-bestowed assistance whether or not the church shall be ready for consecration at the Bishop's expected visitation in July next.

London, April 5, 1854.

Free Church of the Epiphany.—The subscriber gratefully acknowledges the receipt of the following donations for the Poor:

S. C. W. $5; thro' Messrs Stanford & Swords, from T. K., Cooperstown $10; John Townsend, Jr., Esq. $5.

Further donations may be left with Messrs. Stanford & Swords, at 637 Broadway, and with the subscriber. LOT JONES, 77 Second av.

The Editor of *The Churchman* acknowledges the receipt from "Chicago" of the following sums for the several purposes specified: For the N. Y. Bible and Common Prayer-Book Society, $10; for the P. E. Tract Society, $5; for reprinting Newland's Lectures, $2.

General Protestant Episcopal Sunday School Union and Church Book Society.—The Treasurer thankfully acknowledges the receipt of the following contributions to the funds of the Society:

W. C. Pierrepont, Esq., Pierrepont Manor, to constitute himself a life member $30; the same, to constitute his son, W. De Lancey Pierrepont, a life member $30; Richard Wood, to constitute himself a life member $30; St. Clement's, N. Y., Rev. T. A. Eaton, coll. on Easter Sunday $53; Rev. P. G. Robert $3 64. Total $146 64.

Depository 637 Broadway, New York, April 19, 1854.

Mariner's Home, North River.—The Missionary of the Floating church of the Holy Comforter gratefully acknowledges the receipt of the following gifts:

White Plains $1, through Messrs. Stanford & Swords; Caroline ch., Setauket, L. I., Rev. F. M. Noll $4; J. V. Cox $5

The above ten dollars will not make up the amount which will be required of us on the first day of May for the rent, and we hope that the friends of the sailor will not forget that that day is near at hand.

D. V. M JOHNSON

N. B. Further gifts may be sent to Messrs. Stanford & Swords, who have removed their store to 637 Broadway.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums since his last report:

Church of St. Thomas, Rev. Edward Neville, D.D. $120; St. Georges, Astoria, Rev. T. B. Chipman $29 72; St. James, Bristol, Ind., Christmas offering $2 20; Mrs. Elizabeth J. Guion $2; Miss Margaret Guion $2; Master George G. Guion $2. Total $157 92.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treasurer and Agent,

April 19, 1854. 55 Thirteenth street.

HENRY JOHNSON, HOUSE. SIGN, AND ORNAMENTAL PAINTER, 79 Bowery, between Hester and Walker streets, New York. apl-3m

Advertisements.

NEW STYLE SPRING RIBBONS, Bonnet Silks, Lawns, dress-trimming Ribbons, Flowers, Crapes, &c.—The undersigned has opened a very extensive ware-room, exclusively for the wholesale trade, adjoining his retail store, with a handsome stock of new Goods, at very low prices, and invites the jobbing trade to favor him with an early call. [ap9-tf] M. H. LICHTENSTEIN, No. 90 Bowery.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York.

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan*.
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

BEEBE & CO., FASHIONABLE HATTERS, No. **156** BROADWAY.—Spring and Summer fashions for gentlemen's hats and caps. apl5-4t

WHITE, THE HATTER, **212** Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.

GEO. W. WHITE.

A large quantity of Straw Goods of all the latest styles. apl5-1y

NEW HAT COMPANY.—With the departure of vile March, every one is disposed to take off his old hat and make a low bow, and to procure a new one to touch genteely to the budding spring time—blushing April. We wot of a place where the very article can be procured—the identical idea for spring and summer wear. It is called the Rocky Mountain Drab Beaver, and is procurable at the New Hat Co.'s stores, No. 146 and 148 Nassau street. Look at! and take a hat. tf

TO LET, for religious service, a large Lecture-room, lighted by 28 gasburners, and seating 500 persons, on the first floor of the Medical College, 107 East Fourteenth street, between Irving-place and Third avenue. Possession given immediately. Apply to Charles W. Polman, in the building. ap8-4t

SPRUCE STREET FIRE!!! Another Triumph of RICH'S Salamander! The following Certificate needs no comment—it speaks volumes for the Salamander Safes made under Wilder's and Rich's Patents:

Messrs. Stearns & Marvin, successors to Rich & Co.: The Fire-Proof Safe supplied to me by your house has been extracted from the ruins of No. 12 Spruce street. It was exposed to the fiercest fire for twelve hours, but on opening it I found all my papers and books perfectly safe. I have much pleasure in giving a testimonial of my entire confidence in the security of your Safes; the more so as others of a different make, in the same buildings, were destroyed externally and internally. One in my own building (fixed in the wall). suffered the same fate. Yours, however, went through it admirably, and preserved the contents perfectly. Send me another one immediately.

Alexander Montgomery, 17 Spruce street, New York,
Publisher of Magazine of Art, &c.

It ought to be generally known that insurance offices make a considerable reduction from their established rates on jewelry deposited in our Safes. A large assortment always on hand at the depot, No. 146 Water street, New York.

STEARNS & MARVIN, (successors to Rich & Co.) No. 146 Water street, New York; the only manufacturers of Salamander safes, combining Rich's and Wilder's Patents. m18-3m

SALAMANDER SAFES.—The name of SALAMANDER was first applied to Wilder's Patent, and introduced by the subscriber in 1840, who in 1844 purchased the right to manufacture. The superiority of Herring's (Wilder's) Salamander Safes over all others induced many to infringe upon the patent right by using the composition: others, more cautious, and to evade a lawsuit, made an inferior article, imitating the exterior in form, style, color of painting, and attaching the name "Salamander," "Improved Salamander," "Fire proof Salamander," "The Genuine Salamander," &c., &c., and have succeeded in palming off some of the spurious Salamanders as genuine. Those wanting the original Salamander, manufactured by the subscriber, should take the precaution to see that they have upon them a metal plate—"Silas C. Herring, Maker,"—all such being the genuine (Wilder's Patent) Salamander, or Herring's Improved Patent Champion Safe, which received the medal at the Great World's Fair, and which have never failed to preserve the contents in case of fire. Purchasers can select from the largest assortment in the world by calling at the sale rooms of SILAS C. HERRING,

135, 137, and 139 Water, cor. of Pine streets.

N. B.—Chilled Iron safes, with powder proof locks manufactured expressly for banks, jewellers, brokers and others requiring security from rogues. Bank vault doors on hand and made to order. All the most celebrated locks for sale at manufacturer's prices. Second-hand safes for sale at less than half price. f18-4m

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supersede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam-power. DUNCAN & WEST, 51 Beekman street,

m18-6m and No. 4 Liberty Place.

FAIRBANKS' PATENT PLATFORM SCALES, *at reduced prices*, adapted to every required operation of weighing, as Railroad Scales for Trains or Single Cars, in use on nearly all the principal Railroads in the United States and Great Britain. Warehouse Scales (Dormant and Portable), Heavy Portable Scales, on wheels, for *Foundries, Rolling Mills, Iron Houses, &c., &c.*

Store Scales, various modifications. Hay and Coal Scales, made entirely of Iron and Steel. Counter Scales, &c. Small Scales and Even Balances for family use, very convenient and economical for the housekeeper. These Scales have been long known and severely tested, and are generally regarded as The Standard from which there can be no appeal. Sold and warranted by

feb4-1y FAIRBANKS & CO., No. 89 Water-street, N. Y.

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mar18-1y

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[From the Courier and Enquirer.]

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